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# SAINT JOAN ON THE SCREEN

The dramatic story of St. Joan of Arc has finally reached the screen and in very happy fashion. Indeed, it is no exaggeration to say that the movie version of the career of the saintly Maid of Orleans ranks with the greatest pictures produced by Hollywood, if in fact it may not itself be called the highest achievement of cinematic art in its beauty, its dramatic appeal, and its fidelity to historic fact.

The life of St. Joan reads more like a tale of fantasy than the narration of actual events. Literature neglected for centuries the material furnished by her exploits. Shakespeare, in *I Henry VI,* portrays her as a witch in league with hellish fiends. Later, Schiller, though with great sympathy for the Maid, painted her as a victim of love rather than a victim of patriotism. It remained for the nineteenth century to greet her with the tribute of respect she so well merited. The end of the last and the beginning of the present century saw remarkable literary homage from non-Catholic sources, foremost among which are Andrew Lang's critical and scholarly biography, *The Maid of France* (London 1908), and Mark Twain's imaginary memoir, *Personal Recollections of Joan of Arc* (New York, 1896). Renewed interest in St. Joan within the Church was stimulated by her beatification in 1909 and her canonization in 1920 and, more recently, by the series of celebrations in commemoration of her fifth centenary.

For years the moving picture industry had in mind a screen play of the exploits of Joan of Arc, but the difficulties were many. It was hard to find an actress who could play the rôle with appeal to an audience combined with fidelity to historic fact. It was hard to write a script that would not offend the French who deserted her, the English who burned her as a witch, and, more especially, the Church, whose tribunal had apparently condemned her to death. It was only last year that Walter Wanger found in Ingrid Bergman a "natural" for the Maid of Orleans. Ingrid Bergman is an actress who, all her life, had wanted to do the part for which she is so eminently suited, and Victor Fleming was her personal choice to direct the picture. Mr. Wanger, furthermore, arranged the writing of a script which would portray Joan the Saint as well as Joan the dramatic heroine, which would tell her story without compromise of historic fact and without loss of emotional interest. To ensure this felicitous result, the picture was made with the collaboration of the Jesuit Father Paul Doncoeur, an eminent French authority on Joan of Arc, and the assistance of the Rev. John J. Devlin of Los Angeles, and of several other priests, including the present writer. As a consequence, the screen play is in perfect consonance with the life of St. Joan as summarized in the decree of her canonization (*Divina disponente clementia,* May 16, 1920. *AAS,* XII, 514). In its fidelity to truth, the film loses nothing in dramatic appeal and its protagonist shows us the Joan who is at once a saint and, in Mark Twain's words, "the most innocent, the most adorable, the most lovely child the ages have produced."

The play opens in Domremy, where the Maid was born in 1412, and discovers her as a girl of sixteen praying in the village church. We learn of those supernatural promptings of St. Michael the Archangel, St. Catherine, and St. Margaret, which are so well known as her Voices; but the mistake is not made of attempting to give them visual expression on the screen. In obedience to her Voices, which acquainted her with the divine commission that she journey to the Dauphin, raise the siege of Orleans, and finally crown her king at Reims, she has herself brought to Robert de Baudricourt, who is in command at Vaucouleurs and who reluctantly consents to send her to the Dauphin at his castle of Chinon. The change to male attire is discreetly accomplished and, mounted for the first time on a horse, Joan finally reaches Chinon and obtains an audience with the Dauphin. The picture presents with marked effect Joan's recognition of the real prince who hid among the courtiers while a mock sovereign seated himself on the throne. After the favorable report of the ecclesiastical tribunal, which examined her for three weeks, Joan at last was permitted to undertake her apparently impossible mission of raising the siege of Orleans. The well-directed battle scenes show the Maid's execution, under divine guidance, of a military exploit, which the decree of canonization describes as *opus mirabile, viribus humanis impar.*

The perfect fulfillment of her heaven-given mission came to Joan in the coronation of the Dauphin as King Charles VII in the historic cathedral of Reims, the ancient sacring place of the Frankish kings. The sequence for the coronation ceremony, in the picture, was taken from a thirteenth century ritual of coronation, found in

Martène's *De antiquis ecclesiae ritibus* (Rouen, 1700). St. Joan, clad in her silver armour and bearing her victorious standard, stands by while the sovereign is annointed with the sacred oil, clothed with the regal *cappa magna,* and crowned with the diadem of France. Her mission was ended and she would go back to her home but the king, weak and vacillating, swayed by enemies of the Maid, would not let her leave the Court and at the same time restrained her from following up the victory of Orleans. Her Voices warned her that she would be captured "in a year and a little more." Sadly, in a very moving scene, Joan hangs up her shining armour in the abbey church of St. Denis. Henceforth, without the counsel of her Voices, she will wear only a dark and humble armour, fitting to a common soldier. In such garb she is captured by the Burgundians while making a sortie from the town of Compiègne. This was on May 23, 1430, ten months after the coronation at Reims. The Burgundians sold her to the English for 10,000 gold crowns, the sale being negotiated by the infamous Pierre Cauchon, the Bishop of Beauvais.

Now begins the tragedy of Joan of Arc. The English could not execute the Maid because she had defeated them, so they tried her for witchcraft, to prove that her deliverance of France was the act of a servant of Satan. The trial was a mockery of justice. The judges, though ecclesiastics, were in great majority hired minions of the English. The trial, called, in the decree of canonization, *iniquus, mancus et nullus,* presented one of the greatest difficulties in the composition of the script.

Previous treatments in books and on the stage had left readers and spectators to understand that it was the Catholic Church which had condemned Joan of Arc to be burned at the stake and some hailed her as the first pre-Reformation Protestant. The present picture makes it clear that the court, though composed of ecclesiastics, did not represent the Church and exceeded its authority, conducting the trial in a manner contrary to justice and to canon law. It was a packed tribunal, composed of enemies of the defendant, in the pay of England. Some few of the judges, realizing their iniquitous position on the bench, refused to sit as assessors with Cauchon and left the court. One of them was placed under arrest as he left the hall of trial.

It would have been easy to fall into the error of caricature in playing the scenes of the process, but restraint is evident here as generally throughout the picture. Thus, Cauchon observes some semblance of proper procedure and the Dominican Lemaistre, the chief inquisitor, does so even in more marked degree. In an effective scene, the Bishop of Avranches protests against the illegality of the trial and even those who remain as judges realize that Joan's appeal to the Pope removes the case from their jurisdiction. Nevertheless, the trial is presented as the biased travesty of justice which it actually was. Cauchon over-rules Joan's appeal to the Pope, when she insists that she is an obedient child of the Church and pronounces the stirring line: "Take me to our Holy Father, the Pope, and I will submit to his judgment." Though presumably under the jurisdiction of an ecclesiastical tribunal, Joan was confined in a dungeon of a secular prison, deprived of Mass and Sacraments, and in the custody of libidinous guards.

The difficult question of the so-called abjuration of Joan is skillfully presented in the play in a manner which accords with the actual facts. She who had never renounced her Voices or her heaven-given mission even in the presence of the torturer signed a short document in which she promised to abandon her male dress, declared that she would not bear arms again, and agreed to other innocuous stipulations. Renunciation of her revelations and her mission was later fraudulently inserted above her signature so that in the process of her rehabilitation a quarter of a century later the abjuration was styled as *falsa, subdola, nulla.* When she retained her male garb to protect her virginity and declared that she had no intention of renouncing her Voices, she was sentenced to death as a relapsed heretic and sorceress and sent to the stake wearing a paper cap on which were inscribed the words: "Heretic, witch, apostate, relapsed."

St. Joan at the stake in the square at Rouen, in the picture, is Lepneveu's famous mural in the Pantheon of Paris come to life. Chains are wound about her as she stands erect on the huge pile of faggots. She asks for a cross and an English soldier breaks a stick in two and crosses the pieces and gives them to her to hold. A Dominican priest then rushes in with a processional cross from a near-by church and holds it before her till the end. The torch is applied to the lower bundles of faggots, the flames crackle, the pitchy smoke shot through with flashes of fire rolls up in a thick volume, a clear girlish voice cries continuously, "Jesus, Jesus, Jesus," and with unforgettable effect the picture fades out.

No reference is made in film of the process of rehabilitation conducted in Rouen in 1455 and 1456 as an Apostolic revision of the case ordered by Pope Callixtus III, which pronounced her life saintly and her mission God-given, declared her trial null and void, and denounced her condemation as *dolosa et maliciosa.* The picture opens, however, with her final rehabilitation by the Church. The bells ring and we see a shot of St. Peter's, in 1920, during the ceremony of the canonization of St. Joan of Arc, as an off-stage voice proclaims that for the honor of the Holy Trinity, by the authority of the holy Apostles Peter and Paul and by Papal Authority, the Blessed Joan of Arc is solemnly enrolled among the saints of Holy Church.

Seeing the Joan of Arc picture will be for every spectator an outstanding emotional experience. The Catholic audience will recognize in the Maid the *mirabilis et stupenda virgo* of the tribute, almost contemporary, of Pope Pius II, and her mission as the *A Deo factum est istud* of the expression of Jean Gerson. They will see in her a classic example of how God, for his own inscrutable ends, chooses the weak things of the world to confound the strong and the foolish things of the world to confound the wise. The executioner who five centuries ago applied the torch to the faggots heaped around the stake in Rouen kindled a flame destined to burn forever on the altar of the Church and at the shrine of French nationality. That flame will burn all the more brightly as the present picture is shown throughout the world, making the almost legendary figure of St. Joan of Arc visible to the eye. The collect assigned to the proper of the Mass for her feast day, May 30, has a special *à propos* for the present day as we pray that God, who raised up this holy virgin for the defense of faith and country, may grant through her intercession that the Church may enjoy lasting peace.

Hollywood, whose standards of morality once fell so low that a Legion of Decency had to be organized to protect Catholics from the vicious influence of objectionable films, and where a number of motion picture producers banded together for the observance of a code which would guard against lowering the moral standards of audiences because of the pictures presented to them, has given us, in "Joan of Arc," a story which priests may confidently recommend to their people, of whatever age. Walter Wanger, for his fearlessness in producing such a picture, Victor Fleming, for his conscientious direction of it, and Ingrid Bergman and her associates for their understanding and impressive acting of it, deserve the support of the Catholic public, clerical and lay, and the thanks of movie-going people generally. St. Joan on the screen will break the hearts of all who follow her tragic career and send them out from the theatre all the better for having been there.

WILLIAM J. LALLOU

*The Catholic University of America*
*Washington, D. C.*

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## THE PRIEST AND THE ADMINISTRATION OF PENANCE

Thus, O priests of God, you are one with the Sovereign Priest in a most intimate association. To you He communicates His own divine qualities. Guard carefully the talents He has bestowed upon you lest in neglecting them you be cast into exterior darkness. Use them for the glory of God and the salvation of souls.

Do you want to learn how to exercise these divine powers usefully and efficaciously? Then make proper use of the Tribunal of Penance. There you exercise the role of mediator, redeemer, physician and judge. There you continue the work of the redemption; there you should act with humility and patience like unto Christ's. Though the task be hard, remember how Our Lord Jesus Christ suffered for souls and for the destruction of sin. Recall the prolonged torments endured by our Saviour to redeem mankind, and so discharge your duty as confessors unhurriedly without display of irritability or weariness.

In the Tribunal of Penance you are the living image of the power and majesty of the Son of God.

—St. John Eudes, in *The Priest: His Dignity and Obligations,* translated by Rev. W. Leo Murphy (New York: P. J. Kenedy & Sons, 1947), p. 128.

# JUSTIFICATION BY FAITH AND WORKS

Modern orthodox Lutheran and Calvinistic theologians are in accord in their interpretation of St. Paul's theology. "Salvation according to Paul was dependent solely on faith."[1] Emil Brunner maintains that "the triumph of the Gospel means justification by faith alone."[2] In the words of an eminent American divine, "the Scriptures thus record that Abraham attained by faith unto righteousness and imply that he was justified by faith since he was not justified by work." [3] "Protestantism follows St. Paul in representing the Christian as freed from the law and removed from all question of merit, being justified by faith alone." [4]

What do Fundamentalist Protestants understand by faith? It is "the simple acceptance of the offer contained in the message of the Cross." [5] According to Paul Tillich,[6] it "is not a theoretical assent but the acceptance of the paradoxical judgment of God which calls the sinner righteous while he is still a sinner. Faith is the acceptance of the divine act which contradicts all Jewish and Greek conceptions of the nature of God's action." [7]

This is the doctrine of the early Reformers. Man remains essentially a sinner; he never becomes holy in the eyes of God.

A man who has not yet perceived that evil is entwined with the very roots of his personality is a superficial person.[8] A sinner is a human being who sins whatever he is doing.[9] It is our will which is impure in the sight of God; this is true even of the obedient will of the believer.[10] Everything which emerges in men and which owes its form and expression to them is everywhere and as such, ungodly and unclean.[11] The antithesis of sin is not virtue but faith.[12]

---

[1] J. G. Machen, *The Origin of Paul's Religion* (New York, 1921), p. 284. Dr. Machen was Assistant Professor of New Testament Literature and Exegesis at Princeton Theological Seminary.

[2] *The Divine Imperative,* trans. Olive Wyon (New York, 1937), p. 64. Professor Brunner has taught at Zurich and Princeton. For further studies on Brunner, see my articles in *Thought* XII (1937), 447-58; *The American Ecclesiastical Review,* CVIII (1943), 22-36 and CXIV (1946), 415-24.

[3] Lewis Sperry Chafer (Professor of Systematic Theology, Dallas Theological Seminary) in *Bibliotheca Sacra,* XCIII (1936), 138.

[4] Robert S. Franks, *The Atonement* (London, 1934), 89. Dr. Franks in Soteriology follows the views of Abelard, but his testimony shows what is the doctrine of Fundamental Protestants.

[5] Machen, *op. cit.,* p. 284.

[6] Formerly Professor of Religion, University of Frankfort, later Professor of Philosophical Theology, Union Theological Seminary, New York.

[7] *Christendom,* VII (1942), 521.

[8] Brunner, *The Mediator,* trans. Olive Wyon (New York, 1934) p. 141.

These doctrines, of course, are in flat contradiction to St. Paul. Original sin is forgiven by baptism.[13] It no longer exists in the soul. "For just as by the obedience of the one man the many were constituted sinners, so also by the obedience of the one [Christ] the many will be constituted just." [14] Original sin is something intrinsic to the soul, as Protestants freely admit. Therefore justice, its contradictory, received from Christ, is equally intrinsic.

Moreover, the antithesis of sin is not faith. It is a complete inner change of soul. "Do not err," the Apostle writes to his Corinthian converts,

> Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor the evil-tongued, nor the greedy will possess the kingdom of God. And such were some of you, but you have been washed, you have been sanctified, you have been justified in the name of our Lord Jesus Christ, and in the spirit of our Lord.[15]

### THE FAITH WHICH JUSTIFIES

In St. Paul, faith may have several meanings, but the faith directly connected with salvation is an act of believing; that is, an act of the intellect. It is not a feeling of confidence.[16]

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[9] *Ibid.*, p. 142.

[10] Brunner, *The Divine Imperative*, p. 283.

[11] Karl Barth, *The Epistle to the Romans*, trans. Edwin Hoskins (Oxford, 1933), p. 56. Dr. Barth held chairs of theology at Bonn, Utrecht and Basel. He is the foremost exponent of the doctrine of the Reformers.

[12] Brunner, *God and Man*, trans. by David Cairns (London, 1936) p. 83.

[13] *Rom.* 8 : 1.

[14] *Rom.* 5 : 19. See R. Cornely, *Epistola ad Romanos, in loc.; M. J.* Lagrange, *Épitre aux Romains, in loc.;* also F. Zorell, *Lexicon Graecum Novi Testamenti* (2nd ed.) *s.v.* καθίστημι (4).

[15] *I Cor.* 6 : 9-12.

[16] The early Reformers wished to eliminate from the act of faith the intellectual element and yet to retain in it certitude. This proved to be an impossible task. F. Prat, *La théologie de Saint Paul, II* (18th ed., Paris, 1933), 279.

But to him who does not work, but believes in him who justifies the impious, his faith is credited to him as justice.[17] Therefore we give thanks to God without ceasing, because when you heard and received from us the word of God, you welcomed it not as the word of man, but as it truly is, the word of God, who works in you who have believed.[18] Without faith it is impossible to please God. For he who comes to God must believe that God exists and is a rewarder of those who seek him.[19]

The formal object of faith is the testimony of God. It may be immediate, as in the case of St. Paul himself,[20] or mediate as in the case of his congregation.[21] Its material object may be a truth of the historical order, as for instance the existence of God,[22] the resurrection of Christ,[23] or the fashioning of the world.[24]

### JUSTIFICATION NOT FROM FAITH ALONE

There is no text in St. Paul which says that justification comes from faith alone. In I Cor. 13, the Apostle maintains that all other virtues without charity are of no account.[25] In Galatians he asserts that "in Christ Jesus neither circumcision is of any avail, nor uncircumcision, but faith which works through charity."[26]

However we must discover the meaning of the text, more than once employed by St. Paul, that Abraham was justified by faith.

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[17] *Rom.* 4:5.

[18] *I Thess.* 2:13.

[19] *Heb.* 11:6.

[20] *Gal.* 1:12.

[21] *I Thess.* 2:13.

[22] *Heb.* 11:6.

[23] "For if thou confess with thy mouth that Jesus is the Lord, and believe with thy heart that God has raised him from the dead, thou shalt be saved. For with the heart a man believes unto justice, and with the mouth profession of faith is made unto salvation" (*Rom.* 10:9-11.). Here faith is an intellectual assent to an historical truth, and this assent is connected with salvation. It is not "the acceptance of the paradoxical judgement of God." Cf. footnote 7. Cf. also *I Thess.* 4:14.

[24] "By faith we understand that the world was fashioned by the word of God" (*Heb.* 11:3). By faith *we understand;* faith is an intellectual act. "The word of God." Here allusion is made to the creative Fiat. Cf. Fillion *in loc.*

[25] The faith referred to in v. 2 is *fides miraculorum,* not dogmatic faith.

[26] *Gal.* 5:6.

"Abraham believed God and it was credited to him as justice."[27] This line is taken from Gen. 15:6. It does not refer to first justification, for Abram had already obeyed the command of God to go forth from his own land and kinsfolk.[28] On that occasion he obeyed because of his faith.[29] St. Paul in Romans 4 is speaking of an increase in justice. On both occasions Abram's motive was the knowledge and veracity of God. God promised 1) that in Abram all nations of the world would be blessed, and 2) that he would have a numerous progeny. Both seemed impossible by human standards. But Abram believed God.

"And it was credited to him as justice." The question naturally arises—is justice distinct from faith or identical with it? The Hebrew reading is: [God] reputed that [the fact that he had believed] to him, justice. The LXX reads: unto (ἐις) justice. The Syriac has the same: unto. In Hebrew however, there is no *lamed* (unto).

The beginning of the solution of the problem rests with the meaning of *hashab* (credited, imputed, reckoned). Brown, Driver and Briggs[30] translate the line, "the habit of belief in Jahve, He reckoned to Abram as righteousness." The German word for *hashab* is *anrechnen.* The line according to Genesius-Buhl[31] means *er rechnete es ihm an als Gerechtigkeit.*

Therefore the sense is that God credited Abram's faith as justice because (1) he considers faith as the same thing as justice or (2) because he puts such a high value on faith that in exchange for it, in view of it, he confers justice. The second is the meaning.

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[27] *Rom.* 4:3; *Gal.* 3:6. For an excellent study of this verse, see A. Fernandez in *Verbum Domini,* XI (1931), 326-31 and (1932), 177-81. Commenting on the text in Galatians, J. G. Simpson writes in *The Encyclopaedia of Religion and Ethics,* VII, 615. "Those who are living under the Law . . . if they are justified at all, are justified, as Abraham was, by trusting in God. . . . All this is implied, if not implicity stated in the argument concerning the faith of Abraham." This is not exact. Faith which is connected with salvation is not trust. It is essentially an intellectual assent. Of course other dispositions can and should accompany it.

[28] *Gen.* 12:1-6.

[29] *Heb.* 11:8.

[30] *Hebrew and English Lexicon of the Old Testament, s.v. hashab* (II, 3).

[31] *Hebräiches und Aramäisches Handwörterbuch über das Alten Testament* (17th ed.).

In its favor we have the LXX and Syriac versions of the Old Testament, as well as St. Paul and St. James.[32]

St. James, however, says that Abraham was justified by works.[33] As Luther considered that this doctrine contradicted his views on justification by faith alone, he rejected the inspiration of the epistle. Melanchton, Zwingli, and Calvin, on the other hand, accepted it.[34] The question admits of no doubt. The letter is inspired and canonical.[35]

The contradiction between St. James and St. Paul is merely in appearance. They approach the subject of justification from different angles. The Apostle of the Gentiles says that justification is gratuitous, hence not from works, not a reward of previous works. St. James does not deny the point; he maintains that dead faith, faith without works is of no avail to salvation. St. Paul agrees with him there.

> For by grace you have been saved through faith; and that not from yourselves, for it is the gift of God; not as the outcome of works, lest anyone may boast.[36] To him who works, the reward is not credited as a favor but as something due. But to him who does not work, but believes in him who justifies the impious, his faith is credited to him as justice.[37]

We cannot obtain faith by our own unaided efforts. If we could, then with it we could win justification. Hence justification would be the result of our own efforts, it would be a reward due. That is not the case. We are "justified freely[38] by his grace through the redemption which is in Christ Jesus." [39]

St. James does not touch this point. "Faith," he says, "unless it has works, is dead in itself." [40] "Thou believest thou there is one God." [41] That is good. "Thou dost well." [42] But that is not enough. "The devils also believe, and tremble." [43] They do not have works, salutary acts. Their dead faith is useless. It will never avail to salvation.

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[32] *James* 2:23.

[33] *James* 2:21.

[34] E. Jacquier, *Le nouveau testament dans l'église chrétienne* I (2nd ed., Paris, 1911) 373-81.

[35] J. Chaine, *L'épitre de Saint Jacques* (Paris, 1927), XX-XXVII and J. E. Steinmueller, *A Companion to Scripture Studies* (New York, 1943), III, 360 ff.

[36] *Eph.* 2:8-10.

[37] *Rom.* 4:4-6.

[38] δωρεάν, i.e., *gratis*.

[39] *Rom.* 3:24. Freely on our part, Christ paid a price, a redemption. The price was his blood. Cf. v. 25.

Now what are the works to which St. James refers? Charity toward one's neighbor,[44] obedience to God,[45] hospitality.[46] By these works and faith Abraham was justified[47] or, to quote the Apostle of the Gentiles, "in Christ Jesus neither circumcision is of any avail, nor uncircumcision, but faith which works through charity." [48] The two inspired writers not only agree in concepts, they use almost identical language. "For it is not they who hear the Law that are just in the sight of God, but it is they who follow the Law that will be justified." [49] "Be doers of the word, and not hearers only." [50]

The incomparable St. Augustine, the Doctor of Grace, shows the full accord of the two apostles. He is commenting on James 2:20.

> Quoniam Paulus apostolus praedicans justificari hominem sine operibus, non bene intellectus est ab iis qui sic acceperunt dictum, ut putarent, cum semel in Christum credidissent, etiamsi male operarentur, et facinorose flagitioseque vixerint, salvos se esse posse per fidem: locus iste hujus Epistolae eundem sensum Pauli apostoli quomodo sit intelligendus exposuit Jacobus (Jacobi II, 17-24). [James explains the dictum of St. Paul, that man is justified without works.] Ideoque magis Abrahae utitur exemplo, vacuam esse fidem, si non bene operetur; quoniam Abrahae exemplo etiam Paulus apostolus usus est, ut probaret justificari hominem per fidem sine operibus Legis (Rom. IV, 2). Cum enim bona opera commemorat Abrahae, quae ejus fidem comitata sunt, satis ostendit Paulum apostolum non ita per Abraham docere justificari hominem per fidem sine operibus, ut si quis crediderit, non ad eum pertineat bene operari; sed ad hoc potius, ut nemo meritis priorum operum arbitretur se pervenisse ad donum justificationis, quae est in fide. [Augustine notes that James uses the same example as did Paul, i.e., Abraham. The latter, according to James, was justified by works which accompanied his faith. Paul means that no one attains faith

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[40] *James* 2: 17.

[41] *James* 2: 19. This dogmatic faith, belief.

[42] *Ibid.*

[43] *Ibid.*

[44] *James* 2: 15-17.

[45] *James* 2: 21.

[46] *James* 2: 25.

[47] *James* 2: 22, 24.

[48] *Gal.* 5: 6.

[49] *Rom.* 2: 13.

[50] *James* 1: 22.

through the merits of his own natural acts.] In hoc enim se Gentibus in Christum credentibus Judaei praeferre cupiebant, quod dicebant se meritis bonorum operum quae in Lege sunt, ad evangelicam gratiam pervenisse: ideoque scandalizabantur multi, qui ex eis crediderant, quod incircumcisis Gentibus Christi gratia traderetur. Unde apostolus Paulus dicit posse hominem sine operibus, sed praecedentibus, justificari per fidem. [The Jews thought they owed their conversion to Christianity to their observance of the Mosaic law. They took with ill grace the conversion of Gentiles. Against that stand Paul wrote. No one deserves the gift of faith for any of his acts, however good.] Nam justificatus per fidem quomodo potest nisi juste deinceps operari, quamvis antea nihil operatus juste, ad fidei justificationem pervenerit, non merito bonorum operum, sed gratia Dei, quae in illo iam vacua esse non potest cum iam per dilectionem bene operatur? [Faith is a gift. Once received, with it man can merit.] . . . Unde manifestum est, quod Paulus apostolus dicit, Arbitramur enim hominem justificari per fidem sine operibus (Id. III, 28), non ita intelligendum esse, ut accepta fide, si vixerit, dicamus eum justum, etiamsi male vixerit. Ideo exemplo Abrahae et apostolus Paulus utitur, quia sine operibus legis, quam non acceperat, per fidem justificatus est; et Jacobus, quia fidem ipsius Abrahae opera bona consecuta esse demonstrat, ostendens quemadmodum intelligendum sit quod Paulus apostolus praedicavit.[51]

Of course it is not strange that St. Paul and St. James agree. Both follow the teachings of their Master. Faith is necessary, but not sufficient for salvation. "He who believes and is baptized shall be saved, but he who does not believe will be condemned." [52] "Not everyone who says to me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he who does the will of my Father in heaven shall enter the kingdom of heaven." [53] The passport is a record of charitable deeds.[54]

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[51] *De Diversis Quaestionibus,* LXXVI (*MPL* 40, 87). Cf. Also *Enchiridion* 117 (*MPL* 40, 286). It is strange that Dr. Brunner has not consulted Augustine on this important point. In his works he cites him eleven times; seven times in *The Divine Imperative,* twice in *God and Man,* and twice in *The Philosophy of Religion,* trans. A.J.D. Farrar and B. L. Woolf (New York, 1937).

[52] *Mark* 16:16.

[53] *Matt.* 7:21.

[54] *Matt.* 25:31 ff.

# LEADERSHIP AND CATHOLIC COLLEGE GRADUATES

For a long time the very debatable question: "Are the graduates of Catholic Colleges leaders?" has bothered the Catholic educator and pastor alike. Last January the Department of Religion at Niagara University set out to gather some objective evidence in answer to the question. We never dared to hope for anything like finality in our answer; the human element is too potent a factor in a survey of this nature. Whether or not our information is valid for a degree of probability, we leave entirely to the reader.

In an effort to specify a normally vague problem, we narrowed leadership down to "leadership in the parish." Further, rather than attempt an exact definition of what is meant by leadership, or even to demand an acceptance of what we think leadership is, we made our questions general enough to allow latitude both in answering them and in the interpretation of those answers. To make an interpretation somewhat easier, we will present the answers singly and in related combinations.

The questionnaire was sent to all the parishes in New York state and the state of Connecticut, principally because the greatest concentration of our own graduates is in these states. Every type of parish is found in this geographical area; graduates of many Catholic colleges live there. And if you think that the presence of a Catholic majority or minority in a given section influences parish leadership in that section, we point out that in the locale of our study, the proportion of the Catholic population to the general population is neither so small that it makes effective leadership extremely difficult, nor so large that it makes such leadership inevitable.

Almost 18 per cent of the parishes responded, accounting for some 10,000 graduates of Catholic colleges. Those familiar with mailed questionnaires classify this manifestation of interest as "better than fair." How significant, statistically speaking, are the conclusions one might draw from our data is another difficult question which we do not propose to answer here. We offer them solely as something that can contribute to the formation of your own opinion.

First we shall state the total returns. Then we shall separate these totals into parishes that have or have not 20 or more graduates. Twenty is selected as a dividing point because it appears repeatedly on the cards. We feel too, that a group of 20 graduates of Catholic colleges in a particular parish should be able to make its presence felt. In all instances, the pastors, not we, have classified the parishes. The gaps you may notice in the percentages are there because the pastors sometimes, and understandably, refrained from answering all the questions on the card. The results are as follows.

*Distribution of responses according to dioceses* (Percentages based on the actual number of parishes in the diocese):

| | | | | | |
|---|---|---|---|---|---|
| New York | 16.3 | Albany | 12.5 | Brooklyn | 18 |
| Buffalo | 26 | Hartford | 14.5 | Ogdensburg | 12.5 |
| Rochester | 14 | Syracuse | 12.5 | | |

*Distribution of graduates:*

The parishes having 20 or more graduates numbered 100, or 33 per cent of the parishes responding; they contained 7805 graduates (82.6 per cent of the total number reported on in the complete response to the questionnaire). For a more accurate idea of this distribution we can break these figures down in this manner. (The first number is the total number of graduates or parishes in that particular grouping; the percentage figure is the relative part this group forms of the grand total classified in the responses):

| | *City* | *Non-city* | *National* |
|---|---|---|---|
| Graduates: | 4918 (51.5%) | 2887 (30.1%) | 1010 (11.5%) |
| Parishes: | 66 (22 %) | 34 (11.4%) | 17 ( 5.7%) |

The parishes having less than 20 graduates numbered 186, or 62 per cent of the parishes responding; they contained 1722 graduates (18.2 per cent of the total reported on). When the figures are broken down as above we get the following result:

| | *City* | *Country* | *Suburban* | *National* |
|---|---|---|---|---|
| Grad. | 243 (2.6%) | 133 (1.4%) | 122 (1.3%) | 163 (1.7%) |
| Par. | 59 (19.4%) | 58 (19.4%) | 35 (11.7%) | 34 (11.4%) |

So much for the geographical location and relative concentration of the graduates. The fact that the great majority, 82 per cent, is to be found in the "20 or over" parishes, justifies the centering of our attention on them later on in this article. You will notice too that the averages for the national parishes have already been included in the city or non-city averages; we separate them for the benefit of those interested in that type of a parish. Now for the responses to our questions.

(1) *Do the graduates of Catholic colleges play a satisfactory part in parish life?*
Total: Yes: 97 parishes (30.9%); No: 162 parishes (54%).
*Over 20 graduates* (Percentages are based on the total number in that special grouping):

| | *Yes* | | *No* | |
|---|---|---|---|---|
| City | 14 | (21.2%) | 46 | (70%) |
| Non-city | 9 | (26.4%) | 24 | (71%) |
| National | 5 | (29 %) | 12 | (71%) |

*Under 20 graduates:*

| | *Yes* | | *No* | |
|---|---|---|---|---|
| City | 16 | (27.6%) | 30 | (52 %) |
| Suburban | 16 | (48.5%) | 15 | (43 %) |
| Country | 18 | (30.5%) | 21 | (35.6%) |
| National | 14 | (41 %) | 16 | (47 %) |

(2) *Would you consider the good example of frequent communion satisfactory leadership?*
Total: Yes: 125 pastors (41.6%); No: 144 pastors (48%).
*Over 20 graduates:*

| | *Yes* | | *No* | |
|---|---|---|---|---|
| City | 23 | (34.9%) | 36 | (54.5%) |
| Non-city | 12 | (35 %) | 17 | (50 %) |
| National | 10 | (59 %) | 7 | (41 %) |

*Under 20 graduates:*

| | | | | |
|---|---|---|---|---|
| City | 19 | (33 %) | 28 | (48 %) |
| Suburban | 19 | (54.5%) | 14 | (40 %) |
| Country | 21 | (35.6%) | 22 | (37.2%) |
| National | 17 | (50 %) | 14 | (41 %) |

(3) To the question, *Do they form a majority, a minority, or a negligible part of the leaders in parish societies?* the total answer was: A majority—25 parishes (7.7%); a minority—59 parishes

(19.7%); a negligible part—172 parishes (57.5%). The figures broken down:

*Over 20 graduates:*

| | *Majority* | *Minority* | *Negligible Part* |
|---|---|---|---|
| City .............. | 1 ( 1.5%) | 16 (23 %) | 45 (68%) |
| Non-city ... | 2 ( 5.9%) | 13 (38 %) | 18 (53%) |
| National ... | 2 (11.8%) | 3 (18.2%) | 11 (65%) |

*Under 20 graduates:*

| | *Majority* | *Minority* | *Negligible Part* |
|---|---|---|---|
| City ............ | 6 (10.4%) | 8 (15.4%) | 33 (57 %) |
| Suburban | 5 (14.4%) | 9 (25.6%) | 16 (45.6%) |
| Country | 2 ( 2.9%) | 4 ( 6.8%) | 26 (44 %) |
| National | 5 (14.8%) | 5 ( 4.8%) | 21 (62 %) |

### POSSIBLE CONCLUSIONS

By combining some related answers, the following figures present themselves:

(A) *The relation of frequent communion to leadership.* On the basis of the total number of returns from all parishes, we offer the following figures as some indication of the pastors' mind in this matter of interpreting frequent reception of Holy Communion as satisfactory leadership. Of the pastors who reported *satisfactory* leadership in their parishes, 12.65% hold frequent Communion is not leadership, while 26.2% are satisfied with frequent Communion. Of those reporting *unsatisfactory* participation, 42% expect more than frequent Communion, while 23.6% would be satisfied if they could get that much.

Taking the more demanding of the first group, those pastors who expect and are getting more than the frequent reception of Communion, we offer as the first possible conclusion: graduates are leaders in 12.65% of all parishes. In the "20 or over group" they are leaders in 5.3% of city parishes; 15.6% of non-city parishes; and 0% of National parishes.

(B) *What are they doing in the parish societies?* At this point we would like to digress somewhat. Admittedly, different men will read these averages in different lights and with justifiable reasons. A lot depends on what you think the graduates of Catholic colleges are supposed to do. For example, suburbanites use so much time commuting that the pastor of a suburban parish might not expect more than frequent Communion from them. For those interested in such a standard, our records show that 21.4% of the graduates of Catholic colleges who live in suburbs are supplying satisfactory leadership, frequent Communion considered sufficient. However, the purpose of this article, we repeat, is to furnish a basis for your own opinion, whatever it might be or by whatever standard you may choose to measure. Consequently, we offer further information for those who interpret leadership in a stricter sense.

Again, and in fairness to the Catholic colleges, no college can guarantee that it will instil the qualities of leadership in every student. Some of the needed abilities spring from the person's individual nature and cannot be grafted on by any type of schooling. Very few, however, would deny that the incidence of these qualities should be comparatively greater in college graduates, not only because of the natural abilities expected in a college student, but also because the colleges are supposed to foster and perfect a vocation to leadership. To this extent then, we are justified in expecting a leadership beyond the frequent reception of Holy Communion.

Many pastors objected that leadership in a society is not a true measure of leadership in the parish. To that contention we say it is a measure of some objective value, even though it is not the only valid measure. In the compilation of the average leadership in this sense, a difficulty immediately presents itself: what of the parishes whose pastors were not sure? For one who wants this type of leadership from graduates we offer the following table. We shall regard as "satisfactory" only those parishes where the graduates form the majority of the leaders in the parish societies. The combination of "minority" and "negligible part" we will consider "unsatisfactory" by this standard. In this and in all the other tables that will follow we will give the grand total of the whole questionnaire and the totals and percentages for the "twenty or over" parishes only.

| | *Total* | *City* | *Non-city* | *National* | |
|---|---|---|---|---|---|
| *Negligible part* | 57.5% | 68 % | 53 % | 65 % | |
| *Minority* | 19.7% | 23 % | 38 % | 18.2% | |
| (Combined | 77.2% | 91 % | 91 % | 83.2% | *Unsatisfactory*) |
| *Majority* | 7.7% | 1.5% | 5.9% | 11.8% | *Satisfactory* |
| ???? | 15.1% | 7.5% | 3.1% | 5 % | *Undetermined* |

Should we ignore this "undetermined" part? Strictly speaking, yes. However, to ward off any possible suspicion that we are trying to paint the picture blacker than it is, we will add a portion of this "undetermined" percentage to the majority percentage given in the responses; a portion determined by the ratio of the "satisfactory" to the "unsatisfactory" as indicated in the table above. We feel that in doing this we will be giving the colleges the benefit of any doubt that might have been in the minds of those pastors who did not answer this question. The improvement still brings small consolation, for it means that from the point of view of leadership in parish societies, the graduates of Catholic colleges are supplying leadership in 15.7% of all parishes; 1.57% of the city parishes; 6.1% of the non-city parishes; and 12.6% of the National parishes.

(C) *How many are ideal leaders?* According to the questionnaire, in how many parishes are they leaders in the strictest sense of the word? How many pastors are there who are not satisfied with the good example of frequent Holy Communion, yet can say the graduates play a satisfactory part in parish life and that they form a majority of the leaders of the parish societies? We find this to be true in 15 or 5% of all parishes; 1 or 1.5% of city parishes; 2 or 5.9% of non-city parishes; and none of the National parishes.

### REASONS FOR THE SITUATION

(A) *Because they are not interested.* This reason was given by 143 parishes (47.8%). Some particular figures: city, 45 (68%); non-city, 19 (56%); National, 12 (70%). Forty-six pastors commented on this question. Some, the minority, lessened the guilt of the graduates, but 37 emphasized their dissatisfaction with varying degrees of vehemence. The former have decided that priests are at fault because they do not "foster interest," "have worth-while programs," "supply attractive places to meet," or they "confine the activity of a society to the collection of money."

On the other hand and with stinging positiveness, we have the repeated accusation of "pride," "aloofness," "snobbishness." They are in societies for "political," "social," or "monetary" reasons alone. In a few cases the women are better than the men. According to six observers, they have become secularized to such an extent that the non-Catholic colleges are producing better graduates. One pastor, forty-two years a priest and at present an active official in no less than eight diocesan organizations, is of the opinion that the graduates of public institutions offer a better source for religious vocations. Two more say bluntly, "They are not interested because they are not trained." And the crushing blow—a few go so far as to say that the Catholic college alienates them completely from parish life.

(B) *Because they are not trained.* This reason was given by 69 parishes (23%). Some particular figures: city, 23 (34.9%); non-city, 18 (53%); National, 1 (5.9%).

The remarks made on this answer will be taken up at the end of the article. A few hold that Catholic college training today is not truly Catholic; but for the most part the pastors made suggestions on the way in which the students should be trained. One letter held that the seminaries ought to tell the future priest more about keeping up interest in parish societies.

(C) *Because they have no time.* This reason was given by 73 parishes (24.4%). Some particular figures: city, 15 (22.7%); non-city, 10 (29.4%); National, 6 (35%).

Only a few had comments. One point of view: "They have time, they just don't take it." "Wealthy graduates do not mix . . . the struggling graduates are the better material to work with."

A kindlier view of the failing is taken by suburban pastors generally: "They spend too much time commuting," and by the pastors of small city or national parishes: "Graduates are mostly professional men who have staggered hours." One man thinks that the loss is compensated for by the fact that the professional man's relatively lessened home life often releases his wife to take his place in parish activities.

(D) *Because older members resent them.* This reason was given by 12 parishes (2.5%). Some particular figures: city, 4 (6.1%); non-city, 2 (5.9%); National, 2 (11.8%).

This question was inserted because members of the senior religion class at the University claimed to have met such resentment. The sentiments of the pastors would seem to disagree with them, yet can we discount the actual experience of some collegians?

One pastor puts it this way, "If they only realized it, the vast majority of our men would willingly and gladly turn over the leadership to them." Another, a Monsignor with an exceptional record for success in his parish activities, points as proof to the co-operation between the retiring and succeeding officers in the yearly rotation plan that is followed in his parish.

(E) *Because the means the society uses to attain its ends are unattractive to college graduates.* This reason was given by 40 parishes (13.4%). Some particular figures: city, 8 (12.1%); non-city, 3 (8.8%); National, 1 (5.9%).

What the pastors had to say on this answer was substantially the same as their comments on the graduates' lack of interest. This question likewise was in the questionnaire to determine the validity of an undergraduate complaint. Evidently the pastors did not attach much significance to it as a deterrent.

### SUGGESTIONS

(A) *The college should have these societies.* Approval of this was shown by 112 parishes (36.4%). Some particular figures: city, 28 (42.5%); non-city, 13 (38%); National, 7 (41%).

Despite the percent of approval we find but one remark: "Colleges should have these societies and transfer their membership lists to the student's home parish."

(B) *Colleges should give formal courses in the conduct of these societies.* Approval of this was shown by 159 parishes (53%). Some particular figures: city, 32 (48.5%); non-city, 23 (68%); National, 12 (70%).

We will incorporate the comments under this heading with the general remarks at the end of the article.

(C) *Pastors should urge the graduates' participation more insistently.* Approval of this was shown by 111 parishes (37%). Some particular figures: city, 28 (42.5%); non-city, 15 (44%); National, 5 (29%).

The few opinions expressed on this suggestion are about evenly divided. One group holds that the colleges are not inspiring their products; another group *has* urged insistently but to no avail; still another group believes that the graduates are willing enough if only the priests will go after them "in season and out of season."

### GENERAL REMARKS

A brief and coherent digest of the remarks and suggestions on the cards and in the letters is no easy task. Approximately 75 per cent of the replies favored us with additional information and opinions. All of them are valuable; only one of them might be called bitter. Two of them we know will be an inspiration for us and our students for years to come.

In compiling the information we noticed two distinct trends. We will follow them as a flexible means of classification. They might be stated in the form of two questions, "What is wrong with the present products of the Catholic colleges?" and "What is to be done about it?" We will reproduce the exact wording of the pastors as far as possible.

"They are too materialistic, primarily interested in making money, their selfish college training teaches them to live softly. They have learned that the standards of Christianity, as they understand them, do not work in business or social life. Because they have found selfishness almost a necessity, they have conditioned themselves into accepting it as all right."

"They must be made thoroughly familiar with the nature and theory of Catholic Action. Instill in them a sense of their responsibility as lay-apostles. Inform them that the parish is a unit of Catholic organization and of the need of their co-operation with their pastors. They need a more intensive spiritual training. Imitate the cell idea of the communists. Pound the love of Christ into them until it runs out their ears . . . until they call you a pest. And let's start with ourselves."

More to the point still: "Bring the pastor of the local parish in once or twice a year and have him tell the students what he expects of them. Have them take part in their home parish activities while they are still in college, especially if they live at home. The pastors should adapt their programs to the youth of the newly-graduated. They might start them off with leadership in the programs for the young, the boy scouts, the C.Y.O., while at the same time having them members of the other parish societies. In this way they could work up to leadership in the more mature parish societies. Instil in your students a pride in their parish along with a pride in their religion. Tell them it is not how much money the leader of a charity drive gives, but how much of himself. Try the Mystical Body and liturgical approach."

Finally, lest you be misled by any apparent unanimity: "Just see that they stay good and say their prayers; they will find their places soon enough."

We reiterate our stand. No "de fide" conclusions can be drawn from the statistics herein contained. Trends are indicated; the material for the formation of probable opinions of some real value is here.

HUGH F. O'DONNELL, C.M.

## HOLINESS AND INTERIOR ACTS

The first battle we must engage in with the strength given to us by the love of Jesus Christ is that of the will: to want or not to want, to make up one's mind interiorly, to put one's soul in a state of acquiescence or of refusal—that is that starting point. The battle of action is secondary and depends on the result of the first interior conflict. God is spirit, and our soul, made in His image, is the principal thing in us, the motor and the sovereign principle: its acts are therefore the most important. They are the ones which will be either rewarded or punished, for good works not accompanied by a right intention are of no value before God. What He demands above all is the gift and the submission of our souls to His law; it is also for this reason that the devil constantly attacks our interior will, trying to confuse, to weaken it, if he cannot corrupt it altogether.

Pride and the other capital sins are, above all, spiritual; if we do not repulse them in our spirit, we are lost. It is the spirit which guides our lives and which is the starting point of our actions.

—Blessed Peter Julian Eymard, in *The Eucharist and Christian Perfection*, translated by Mrs. Amy Allen (New York: The Sentinel Press, 1948), II, 128 f.

# THE PRIEST IN RADIO

## PART III

### WRITING THE TALK

Radio depends upon the spoken word for its impact. It does not depend upon gestures to give a passage a certain force, nor does it depend upon underscored words to give emphasis. The sound and tone of the voice must give all these nuances to the talk.

It is unfortunate that written English is no longer written to be read aloud, but to be read silently. All truly great poetry was written to be read aloud. However, reading aloud is almost a lost art in the American home. The emphasis in teaching reading today is upon quick comprehension with a minimum of eye movement. Such techniques are vitally necessary in an age when so much written material is produced, for if one wants to read even a small amount of it, one has to read quite rapidly.

But radio has gone back to the sound of words for much of its effect. It has gone back to the days when people didn't read only for meaning, but read for the pleasure of the sounds. Today we have lost much of that feeling. I think that is why people often say that Alexander Pope is a second-rate rocking-horse meter sort of poet. It is because they don't hear him when they read him—all the delicate nuances of his verse, the way he varied the placing of the caesuras, the exquisite humor of his expression—all this is lost because people don't hear him any more when they read him silently. The voice that speaks to that inward ear is hushed, because we read black marks on white paper rather than sounds.

Now, of course, there are some great pieces of writing that are just as wonderful to read silently as they are to read aloud. The example that strikes me is the great *Sermon sur la Passion de Jésus-Christ* of Bossuet. Anyone who reads this silently in French, and who doesn't want to get somebody to listen to it aloud, just hasn't any feeling.

Newman had this great sense of the sound of English in, I think, all of his writings. One of the most beautiful of his works to read aloud is, to me, *The Arians of the Fourth Century*. It is impeccable prose, profound in meaning, and an experience in sheer esthetics of sound when read aloud.

But, as I have said, our present tendency is to dichotomize between writing to be read silently and writing to be read aloud. I think all good writing is designed to be read aloud. If it sounds choppy and involved and stupid when read aloud, it is bad writing. The average novel that is spawned on the public today suffers from this fault. Even the dialogue is stupid and dull, except in the more colorful mystery novels. Perhaps that is why they are so popular—because they at least have a colorful vocabulary, and the characters say something, even though it be sometimes ungrammatical. But they say something that lends itself to being read aloud and that gives the reader a chance to "act."

So, in some sense the radio speaker must be also an actor. Therefore, his script has to be so written as to permit nuances of voice and stress of expression. All this must be inherent in the writing itself, for this is writing that is meant to be heard.

I have seen talks that were carefully and even beautifully written and which would have been fine for publication in a magazine. But they were not good radio talks, because when they were delivered on the air they sounded stilted.

A further thing in connection with writing the talk is that it should not only sound good, but it should be written so that, when delivered, it gives the listener the illusion of not being read. This, of course, is intimately connected with the question of delivery, of which more later. But the writing and the delivery are so closely interrelated that a man with a fine delivery can boggle down if the material he is delivering is not suitable.

It is for this reason that I have always felt that the man who writes the talk should deliver it, unless he has a ghost-writer who is so cognizant of his personality, manner of delivery, line of thought, and intricacies of expression that a talk can literally be tailor-made for him. It seems to me almost an impossibility for one person to write another's talk, unless he knows him intimately.

I think that as a result of these considerations, it becomes abundantly evident that not everybody can be a top-flight radio speaker. This is a talent like everything else in life, and some people can make a stab at it and do a fairly successful job. Some can make the same try and still fail completely. Others have the natural wedding of ability to write, ability to deliver a talk, and to project their personalities.

So we come down to the proposition that for radio it is not enough to be a good man, or a good organizer, or a zealous priest, or a learned theologian. To possess all these talents makes, of course, for a better radio speaker. And yet, a man might have all these qualifications, and still be perfectly terrible on the microphone. The truly great speakers, however, possess all these talents in one way or another and in one degree or another, plus the ability to adjust to the medium.

To sum up, then, the radio talk is written to be heard. The microphone does not pick up subtle nuances of meaning just because the printed page may make them evident. A case in point is the use of quotation marks to indicate to the reader that the word is being used in perhaps an ambiguous sense. For example: "I don't mean that these are 'bad' people." To put that in writing means that the reader will see that your use of the word "bad" is in some sense or other different from the ordinary connotation of the term. To get the same idea across to the radio audience, the speaker would have to stress the word "bad," or he would have to amplify the ideas behind his particular use of the word.

I hope I shall not be accused of saying that radio talks can be or should be grammatically careless or structurally weak. I do say, and I am willing to be accused of this, that the talk should be of such clarity of structure and expression that it can be heard without confusion. Many a sentence is perfectly clear on the printed page, but is hopelessly mixed up when heard on the air.

### *The content of the talk.*

We have already discussed the problem of what ought not go into the radio talk. For instance, we said that the approach should be positive and therefore there should not be any invidious comparisons between Catholicism and other religions. Nor should the speaker makes his talk the opportunity to voice his own personal opinions on economics, sociology, politics, and so on. He should limit himself to the general principles of the Church's teachings on these questions rather than to propose his own specific panaceas for "what's wrong with the country."

Now having determined on a positive approach to the talk and its contents, the question is what can you say?

The subjects for religious radio talks are, I suppose, as numerous as the speakers. A man who has a certain field in which he is interested will naturally be happier talking about it than some other field in which he is less interested. For example, a man who is fascinated by the notion of God's knowledge, would rather talk on this than on the prescriptions of some phase of Canon Law.

A man in the field of pastoral theology will naturally be more interested in speaking about this than on some purely philosophical subject.

This does not mean that Canon Law and philosophy are not good radio material. Anything is good material. It all depends on how the speaker handles it.

Let us suppose a speaker wants to talk on the subject of the *scientia media* of God. This is an abstract subject, and I have seen college classes wrestle with the concept for weeks, and even then most of the members of the class had a pretty foggy notion of it. And yet one of the finest talks I have ever heard was precisely on this subject. It was the handling of it that counted.

The speaker, first of all, refrained from calling it the *scientia media*. He refrained from giving an historical synopsis of the arguments *pro* and *con*. He simply told in a few direct words what God can know and does know. Then he tied this notion up with the notion of reparation. A truly beautiful job it was.

So, therefore, anything is grist for the mill of the radio speaker—provided he handles it and organizes it correctly.

We have spoken of the avoidance of technical terms—at least technical terms without proper definition. Just so, concepts themselves must often be simplified by the use of analogies and examples.

Admittedly, *omnis comparatio manca,* but still, most of our knowledge comes by way of analogies, and a careful use of such analogies so that the listener will not confuse the primary with the secondary analogue, can be most effective. I might almost say it has to be done, if certain concepts are to be grasped at all.

One way of illustrating a point is, of course, by means of stories. If one picture is worth a thousand words, then one story, properly pointed, is worth pages of detailed theological discussion. Remember, we said radio depends for some of its impact upon emotion, and the story is one way of introducing this emotionally effective element.

So then, the talk ought to start out in a forthright way that will intrigue the listener. If, however, the speaker opens his talk with some such words as: "Today we are going to discuss the subject of transubstantiation . . ." I doubt very much if he will have any listeners by the end of the first sentence.

If, on the other hand, he were to point up the affection Catholics have for the Real Presence of Christ under the form of bread and wine, by starting with, let us say, the story of the priest who worked as a stage-hand in the Paris Opera House during the Nazi occupation, and who daily took his life in his hands to distribute Holy Communion secretly to the other Catholics backstage then, I say, he might have something that would hold his listeners. The development of the "lesson" from this story is, of course, obvious.

Thus the radio speaker can range the whole field of theology, dogma, moral, ethics, philosophy, science, history, economics—anything—provided he has passed the subtle concepts of those sciences through his own mind until he can express them in everyday language and in a manner calculated to affect his listeners emotionally. He must show his listeners that "this means something to you," or "you must do something in your own life about this."

The announcer who plugs tooth-paste with the announcement: "And don't forget—ask for Glug's tooth-paste by name. Buy a tube tonight from your nearest druggist . . ." is endeavoring to use words to get action from the audience. The "action" the radio talk must achieve is within the listener's mind. Some attitude must be changed, or some new attitude must be inculcated.

We have said earlier that the primary purpose of the radio talk is not to make converts to Catholicism, nor to give a documented, didactical series of instructions in the Catholic Faith. That is the work of the pulpit, the lecture hall, the convert class, or the confessional. The main object is to make the faith better known and understood in its fundamental outlooks. This aim applies equally well to Catholic and non-Catholic listeners.

Therefore, the examples or stories used in the radio talk should not be offensive to the non-Catholic listener. Needless to say, they shouldn't be offensive to the Catholic listeners either. And yet there is sometimes a tendency to pick out a certain blind-spot in the eyes of some Catholics and belabor it. Obviously, Catholics have their individual faults. Some are not sufficiently alive to the principles of social justice, or interracial justice, or to a hundred other things that the speaker is overcome with zeal for. He then has a tendency to seem to be saying that everybody is out of step but him. Everybody may be out of step, but he will not get a willing audience to listen to him if he belabors them for their shortcomings. He should remember, in the first place, that not everybody is as familiar with the subject as he is, and perhaps what looks to him like ill-will and a stubborn refusal to live according to the teachings of the Encyclicals on some subject is really not stubbornness at all. Maybe it is only ignorance. If so, it is his business to enlighten his listeners in charity; not excoriate them for their shortcomings.

So in discussing the content of the talk, one ought in the same breath to say that its first component should be charity. This does not mean that the speaker has to water down his talk just so he won't step on any toes. To say that, implies that charity is a soft virtue not worthy of a virile person.

On the contrary, the speaker can be very forthright, but still charitable. If he wants to preach hell and damnation, it has to be done with charity. He should start out his talk feeling that he is talking to "My friends," not "You wicked fools."

### *Delivery*

If we think that the content of a talk is important, there are other elements just as important. As we mentioned before, the content may be impeccable, from a literary, theological, and technical standpoint. But if the speaker doesn't know how to deliver the talk, he is certain to be ineffective. I think that what radio men mean when they talk about "radio personality" is this intimate wedding of content and delivery.

We have spoken of the fact that the speaker ought to have charity —love—for his audience, even though he cannot see them. But he must somehow appeal to them. Now an audience isn't some sort of shadowy ogre of vast proportions extending from coast-to-coast, but it is individuals. The speaker who thinks in terms of this "vast radio audience" is deceiving himself, for although he *is* talking to a vast number of people, they are still people. They want him to talk to them, personally. If he thinks of the audience composed of millions, he will become so impersonal that he will not affect any one of the millions.

He should think then, of that microphone, not as if it were a magic box to carry his words to millions, but that it is more like a telephone with a dear friend at the other end. For after all, if our friend is sad or lonely, we can be most kind and gentle and helpful just by calling him on the phone. We have all felt what it is to be in need of consolation in a dark moment. The phone rings, and at the other end is a friend—maybe hundreds of miles away—but there he is with us. And his words cheer us up.

Just so, the radio speaker, if he is talking about the sufferings of Christ, should feel that he is talking to a friend who needs the help and inspiration that Christ's example can give. If he is talking about the yearning of God for sinners, he should think he is saying all these good and consoling truths to a friend who needs the help of Christ.

Now it may be objected that this is all right, but not everybody in the audience is sad precisely at 6:00 P.M., E.S.T., when a speaker addresses them. That is true. But it is true that everybody within the range of his voice has something in his life that worries him, someone for whom he is sad and for whom he is longing, some part of his life that he wishes he could live over again and live better. It is also quite true that there will be some hard-headed and hard-hearted individuals in the audience who will think that anything kind or charitable or sensible is foolishness. The speaker must reach them too. And he can do it by precisely this charity and this sense of personal interest. Maybe not on his first broadcast, but it can be done with the help of God's grace, and an effective radio technique.

The radio speaker, then, should not only be charitable. He should be sincere. I have seen many cases where a speaker did not have the greatest voice in the world, or the best material in the world, but he had a wonderful sincerity—not over-zealousness or fanaticism—but a real sincerity. He too achieved a tremendous effect on the audience. So, if one is not the greatest speaker in the world, there is still place for him on a radio program provided he has deep charity and sincerity.

Another point of consideration is the delivering of a talk in a "dead-pan" voice. Or, as people say, "He wasn't talking, he was reading."

I mentioned before (being a very repetitious person, I suppose), that reading is fast becoming a lost art in America. And if this loss is making itself felt in the field of writing, it is also having its effect in the field of speaking. In radio a man must, almost of necessity, read his talk, for the script has to be approved theologically and also by the continuity acceptance departments of a network, if he is speaking on a network.

This means he has to write his talk. It means he has to read it. But there are two ways to read it. The one is to say all the words there, lifelessly, and colorlessly, and the other is to read it with feeling and sincerity.

Now many people when they stand in front of a microphone get a severe case of mike fright. One way to overcome that I have already suggested, and that is to think of the mike as a telephone with a friend at the other end. In other cases, some speakers prefer to have someone sit opposite them at a table and, as it were, keep talking to this person as they read.

Now there is only one way, really, to overcome this defect of reading instead of talking, and that is practice, and patient working-over of the script. If a pianist were going to play a concert on the air—or even one selection—it is hardly likely that he would walk into the studio without any more than ten or fifteen minutes' preparation, and sit down at the Steinway and play. He might do a pretty good job if he knew the selection "cold." But I have never seen a musician do that. There is plenty of blood, sweat, and tears expended over a thirty-minute musical program played by professional musicians who play every day of their lives on radio, who can read anything at sight, and who are extremely capable.

Every nuance of the music is studied, gone over again and again. If this isn't done in the studio, it is done at home or in the studio of a piano teacher. I know musicians who are definitely top-flight, but who are still taking lessons.

But, of course, we often feel that in the field of speaking, we don't need much preparation, for after all, speaking isn't like playing the piano, for we talk every day. We are like Molière's *Bourgeois Gentilhomme* who was pleasantly shocked to find that he had been speaking prose all his life. But, unlike Molière's character, we treat prose with a certain diffidence. The idea is that since we talk every day, we can talk on the radio without preparation.

I should like to point out that I know of no really outstanding radio speaker who does not spend hours and days in polishing and studying, not only his script, but the manner of its delivery.

There is no better way to determine if one's radio script is effective and if one's delivery is effective than to listen to a record-ing of a "dry run" of the talk, before it ever goes on the air. This is the radio speaker's period of study and preparation, just as a concert pianist works and studies every phrase of the piece he is going to play in recital. It is absolutely fatal to a radio speaker to go on the air "cold"—with only a few minutes' quick reading-over of the script.

One of the things we spoke of before is timing—but now I want to talk about timing in a different sense from the overall length of the talk. Timing is that quality of a talk that determines pauses, and accelerations in the actual delivery. A phrase hurried through or a phrase dragged out; a long pause between sentences when the sense of the passage demands a certain rapidity; a short pause when emphasis demands a long pause between sentences or words—these are the problems of timing. It is an art that some people have, and many can acquire—with careful study and practice. The old vaudeville actors had it. Modern radio comedians have it. It makes all the difference in the world between telling a joke badly and telling it well. In some jokes there is rapid cross-fire between the comedian and the straight man; in others there is a slower pace between the two, because the joke is the kind that needs that slower pace.

*Pari passu,* a radio talk requires the same sense of timing, not for the impact of a joke, not for the pause to get the laughs in, but to have the impact of the message delivered effectively.

For this reason again, every radio speaker ought to work over his talk not only in manuscript, but he should record it either on a wire recorder or some other device so he can play it back and study the faults in articulation, timing, stress, and the little quirks of personality that may be effective or may be most annoying to the listener. Then, after he has found his faults, he should record it again. Then maybe after a lot of trouble and sweat, he will be ready to go on the mike with a successful talk.

Of course, it may be objected that "I don't have time to do all this work." Or, "I had a course in homiletics in the seminary, and I certainly know how to talk."

Agreed. As to the question of time, one might as well say, as some have said, that the Roman liturgy takes up too much time in a Requiem Mass, so the thing to do is to cut the *Dies irae* to the first and last verses. Time, however, means nothing to the liturgy. Nor does it mean anything to the other arts. If they are to be practiced there is no other way than by using time and trouble and toil to perfect oneself in them. "Ars longa. . . ."

As to courses of homiletics in the seminary I am, of course, being a layman, not competent to judge. But first of all, the technique of preaching from the pulpit and the technique of speaking on the radio are two very different things, as was pointed out before. So it is possible that a man might be a great pulpit orator, and a very inadequate radio speaker. There are some men who are great both on the pulpit and on the air, but they have made a special effort to develop a radio technique.

The coming of television poses another problem. In this case the pulpit techniques will be of some use. For example, gestures will play a part in television, just as they do on the pulpit, but again, they will have to be gestures suitable to the television medium rather than to the pulpit, for no matter how visual television is, it is still a medium where you don't see a living speaker, but only his image. And any medium that works by amplification of sounds, as radio does, or any medium that works by presenting a picture as television does, is not the same as the medium where the voice is heard directly or the person is seen directly. There is always a chance for distortion, so that a sound in a church may have one impact on those present, while on an amplified radio set, it may have a totally different effect. Just so, the live speaker on the pulpit may be able to give what would be a terribly exaggerated gesture when seen on the small screen of a television set. In a church the spaciousness of the edifice rather swallows up the speaker. His faults of articulation, or gesture, or whatever else, are covered by the vastness of the building, the size of the congregation, the lack of acoustical clarity, or any one of a thousand elements. On the air, every fault is not only heard, it is stressed, because the listener has nothing to cover errors of articulation, of stress, of lack of sincerity. He has nothing but a single voice talking to him, and an amplified voice at that. So faults as well as good qualities come out more prominently than ever.

For this reason, the radio speaker must treat his art as an art. An art requiring just as careful planning and preparation and rehearsal as the art of singing or playing an instrument. Only this time the performer is not merely affecting the listener's emotions with lovely sound, he is conveying one facet of the message of Jesus Christ. With what care, then, ought that message be prepared—lovingly, carefully, charitably.

*In the studio*

It may seem to be belaboring the obvious to make these next observations, but just for the sake of the record, here they are—and very often they are overlooked because of their obviousness.

They are just a few simple things like the fact that a speaker ought not cough into a microphone during his talk. If he has to clear his throat, he should turn away, or even give a signal to the engineer that he wants to cough and the engineer can cut the microphone for a moment.

Then of course there is rattling of papers. Microphones are sensitive instruments and they will pick up the slightest noise. So the speaker should be careful to slide the sheets of his manuscript to one side or let them fall to the floor. It is always a good idea too to have the talk written on soft paper rather than on crisp paper, for there is less likelihood that the paper will crackle and crunch when it is moved about.

Another thing I cannot help remarking on is the fact that a speaker should always stick to the last line of his talk and never, never change it from the way the manuscript was finally approved. If he is running long, and he has to cut, he should cut somewhere before the last line of the talk. The reason for this is that on network broadcasting, especially, the speaker may be in a studio far away from the point where the rest of the program is coming from. Then the program has to switch to another point. If the speaker changes the last line of his talk, he changes the switch cue, and then his own production director, the engineer, and the production director and engineer in the distant studio won't know when he is finished. And if the engineers switch at different times, the network builds up what is called a feed-back and the whole show and the network is disrupted.

Finally, in the studio, the speaker should keep an eye on the program director so he can get the cue when to start. Nothing is more awful than to be in a control room, with the network ready to take the speaker, and then have him looking in the other direction. Meanwhile, radio's arch enemy, dead air is taking place all over the network.

Needless, too, to add, that a speaker ought to be at the studio in plenty of time for the broadcast. He should assure himself of the time the program goes on the air, when he is wanted for rehearsal and timing, and then be there. Wondering where the speaker is is one of radio's most harrowing experiences just before air time. Besides, it is to the speaker's advantage to be in the studio well before air time, for this gives him a chance to catch his breath, get acquainted with the studio personnel, and feel at home.

*(To be continued)*

WILLIAM C. SMITH

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## FIFTY YEARS AGO

In *The American Ecclesiastical Review* for December, 1898, the leading article, by Fr. H. Thurston, S.J., is entitled "Christmas and the Christmas Calendar." The author discusses at length the date of Our Lord's birth. He shows that, although in the early Church a day in the spring was generally designated, such as April 2, or May 30, it became the universal custom after the fourth century to celebrate December 25 as the birthday of Christ. Fr. Thurston believes that this was derived from the fact that March 25 was assigned, first to the death, then to the conception of Our Lord. Another reason for the choice of December 25 was the fact that on this day the Romans celebrated a festival to the sun under the title of *Natale Invicti,* which the early Christians appropriately accepted as a designation for the birthday of the Word Incarnate. . . . Continuing the series on the history of American Religious Communities is an article on the Sisters of the Holy Humility of Mary, actually founded in France by Fr. John Begel, in 1854, but transferred in a body to the New World in 1864, their founder coming with them to establish the first foundation in New Bedford, Pa. . . . Fr. Ethelred Taunton contributes an article on the genesis and the development of the Roman Missal. . . . In reply to a questioner who asked whether a priest who receives two stipends for low Masses can satisfy both obligations by celebrating one High Mass a negative answer is given. . . . Another questioner expresses the view that the bishop may not remove his vicar general from office unless this latter has proved himself unworthy of the position. But the answer states that the bishop may remove the vicar general *ad nutum,* and though he must have reasons for doing so, he is not obliged to make these reasons public. However, in the event of such a removal the bishop is bound to have regard for the reputation of the vicar general. [This solution is in accordance with the present ruling of Canon 366, § 2].

F.J.C.

# WHY NOT A "COMMUNE SACERDOTUM"?

Isn't it strange that although perhaps ninety percent of those who recite the Breviary are priests, yet there is no *Commune sacerdotum?* We know that the Breviary received its major development in the early monasteries of Europe, in which the majority of the monks were lay Brothers, and it is not surprising that the makers of the Breviary emphasized especially those virtues that were calculated to make good monks. This spirit is noticeable in the *Commune confessoris non pontificis,* which is excellent as far as it goes. When one reads, however, of the tremendous works achieved by such great priest saints as St. Bernardine of Siena, St. Dominic, St. Francis Xavier, St. John Vianney, St. Ignatius, St. Vincent de Paul, and St. Vincent Ferrer, one feels prompted to believe that there should be a special Office for the canonized priests in the Breviary.

The Holy See has recently given us a *Commune summorum pontificum,* an indication that such changes are not out of order. The only question is whether the present proposal would be worth while. An analysis of the Breviary shows that there are about forty canonized priest saints whose Office must be said every year. The writer feels that enough gems could be found in the Scriptures, in the *Ritus ordinationis,* and in the writings of such saints as St. John Chrysostom, to produce a *Commune sacerdotum* that would serve as a wonderful inspiration to all priests and perhaps as a refresher for the good resolutions taken at the time of the annual retreat. The points that seem to be especially lacking in the *Commune confessoris non pontificis* are the two points that constitute the greatest glories of the priesthood: its sacrificial character and its universal mission.

Some may feel that, in view of the relatively meager space given to the *Commune* in an ordinary day's Office, the venture would hardly be worth while. We feel however that, since the Holy See grants a certain leeway in the choice of Epistles at Mass on ordinary days and makes ample provision for votive Masses in the Breviary, it could also be petitioned for a certain amount of leeway in the choice of the Scriptural selections, lessons, and homilies on the feast days of canonized priest saints, and it might be possible on these days also to have a special selection of psalms judiciously chosen for the *Commune sacerdotum.* Needless to say, the material selected for such a *Commune sacerdotum* would likewise be wonderfully adapted for use as a topic for meditation.

We know that a goodly number of priests have already expressed themselves as being in favor of such a *Commune sacerdotum,* but that some who have already suffered some chagrin from the multitudinous inserts they have had to carry with them believe that it's "too much bother." To meet this difficulty, we feel that the Holy See might give a lenient solution by allowing priests to use their old Breviaries until these books are qualified for retirement. The present writer thinks that the Holy See would welcome petitions that would tend to make the Breviary not only a Breviary of martyrs, bishops, virgins, but likewise a Breviary of priests. Such petitions might prepare the way for a *Commune* that would serve more directly as an inspiration, a consolation, and a joy to the hundreds of thousands of priests working for souls the world over; a *Commune* that would emphasize those two guiding stars of our life, the sacrificial and the universal missionary character of our priesthood.

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## PATTERNS FOR LIVING

Indeed, the Saints have ever been, are, and ever will be the greatest benefactors of society, and perfect models for every class and profession, for every state and condition of life, from the simple and uncultured peasant to the master of sciences and letters, from the humble artisan to the commander of armies, from the father of a family to the ruler of peoples and nations, from simple maidens and matrons of the domestic hearth to queens and empresses.

—Pope Pius XI, in his encyclical *On the Christian Education of Youth,* issued Dec. 31, 1929.

## MISSION INTENTION

The Mission Intention for the month of December, 1948, is "for those who hold positions of authority in Japan."

# RATUM NON CONSUMMATUM

## Part II

The mail coming into the Chancery Office one day brought from the Sacred Congregation on the regulation of the Sacraments a letter authorizing the Bishop to hold hearings on the asserted non-consummation of the marriage of Alice Brownell Fairchild. As he usually did in such cases, he proceeded to subdelegate his *Officialis,* Defender of the Bond, and Notary to hold the hearings.[1] In order that the case might not be delayed by the inability of one or more of these persons to perform his duties on some particular occasion, he named others who would substitute for the three aforesaid respectively.

The Bishop could, had the situation warranted it, have named others than he did, since there was nothing in the rescript to prevent this, provided that they had the qualities required by law. Those he named, however, were accustomed to serve in their respective capacities and he could count on them to handle the case with as little delay as possible.

The act of subdelegation contained mention of the delegation which the Bishop himself had received from the Holy See and of the power granted to him to subdelegate. It contained also the names of the parties to the marriage. Had there been particular instructions included in the rescript from the Congregation the act would have contained these also; for it was to serve as a guide to the tribunal which would proceed to hear testimony in the case.[2]

Though he might have named the Defender of the Bond and the Notary in a separate document, or might have left it to the subdelegated *Officialis* to call upon the regular officers of the court, the Bishop chose to name all three men with their substitutes in the first act whereby he announced the setting up of the tribunal.[3]

There was no relationship between the Bishop and the parties in this case which would make his decision suspect. Such suspicion did not exist against the *Officialis,* either. If there had been any blood relationship, or relationship by marriage between them and the parties they would have had to refrain from acting in the case.

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[1] Cf. Art. 13; Can. 1607, § 1.

[2] Cf. Art. 14.

[3] Cf. Art. 15; Can. 1589, § 1; 1607, § 2.

Likewise, had they previously been guardian for the parties, or either of them, they would have had to stay out of the case. If there had even been close friendship between them and the parties, or either of them, they would have had to abstain from performing the function of judge. Any great enmity between them and the parties would also have disqualified them. Furthermore, if they had stood to lose or gain financially by the decision in the case they would have been disqualified. If they had even acted as attorney, whether in-fact or in-law, for the parties, or either of them, they could not have performed the function of judge in the case.[4]

All these grounds for disqualification of a judge were applicable in the present type of case, even though the decision would not be given by the one who presided at the hearings. While it might seem that those grounds, certainly sufficient to sway a man's judgment in deciding a case, would not have so much influence on him when he merely heard evidence on which another would base his decision; still, even in letting in evidence a man's prejudices might cause the testimony to be colored. To guard against this the Rules prescribed that in case those grounds existed the man should not even preside at the hearings.

Those same grounds would suffice to exclude the Defender of the Bond from acting in that capacity.[5] Even with the best of intentions a Defender might find it difficult to perform his duty of protecting the Sacrament of Marriage were he related to the parties, or very friendly with them, or had he been guardian or attorney for them. On the other hand, any great enmity between himself and the parties might make him forget that it was his duty merely to see to it that the whole truth was brought out, and cause him to prejudice their right to have the case presented to the judgment of the Holy See exactly as it was in fact.

When, therefore, a Bishop, delegated by the Holy See in one of these cases, realized that such grounds for suspicion of his motives existed, he was instructed to subdelegate another judge, if the power to do so had been given him, or, if not, to notify the Sacred Congregation.[6]

If, after subdelegating a judge, as the Bishop had done in this case, he should discover that grounds for suspicion of the judge's motives existed, he was instructed either to decide whether the objection to the judge was founded, and if so to subdelegate another, or to subdelegate another at once, if he had the power to do so. If he had no such power he would, of course, have to refer the matter to the Sacred Congregation.[7]

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[4] Cf. Art. 16, § 1; 1613, § 1.

[5] Cf. Art. 16, §2; 1613, § 2.

[6] Cf. Art. 17, §1.

In the act of subdelegation, as was mentioned, the Bishop had named men who would substitute for the *Officialis,* Defender of the Bond, and Notary, should they for some reason be unable to perform their duties. These substitutes would sign the records of the part of the case in which they had acted, but with the addition of "Substitute," e.g. *"Judex substitutus."* The record of the case would also show that the substitution had been made and would set forth the reason for it.[8]

The three men who constituted the tribunal subdelegated by the Bishop met for their first session and took their oaths of office. The Bishop would not have been required to take such an oath had he acted as judge, but the others were required by the Rules to do so.[9]

Before proceeding to the taking of the oaths, however, the Defender of the Bond and the Notary were presented with the rescript from the Sacred Congregation whereby the Bishop was authorized to proceed to hold hearings on the case of Alice Brownell Fairchild. The *Officialis* showed them, along with the rescript from the Congregation, the document whereby the Bishop had subdelegated them to hold the actual hearings. After they had recognized their authority to proceed in the case, the men examined the petition presented by Mrs. Fairchild.

After the oaths were taken the *Officialis* decreed that a copy of the petition should be served upon the respondent and that the petition itself should be included in the record of the case, together with the rescript of the Sacred Congregation and the document whereby the Bishop had subdelegated these men to hold the hearings.

Finally, the *Officialis* appointed a day for the hearing of the petitioner's statements. He also named a courier to serve upon her a summons to appear at the appointed time and place.

The report of this first session, written up by the Notary, was signed by the *Officialis,* the Defender of the Bond, and the Notary himself, who affixed thereto the seal of the Diocesan Tribunal.

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[7] Cf. Art. 17, § 2; Can. 1614, §§ 1-2.

[8] Cf. Art. 18.

[9] Cf. Art. 19.

The *Officialis* realized that it was his duty to see to it that the proper procedure was followed in the hearings on the case, procedure outlined for him in the Rules of the Sacred Congregation. The Defender of the Bond would help him to make certain that every step was properly taken, but it was primarily the responsibility of the *Officialis* to take every step correctly.

The investigation would relate to everything which might prove that the marriage had never been consummated, and likewise to everything which might prove that it had been consummated, contrary to the assertion of the petitioner. It would also relate to the reasons for granting the dispensation. Looking at the reasons set forth at the end of the petition, the *Officialis* realized that he would have to verify those assertions as well as that of non-consummation.

Since the fact of non-consummation of a marriage was so peculiarly a fact within the knowledge of the parties alone, and since it was so difficult to get other testimony as to whether or not consummation had taken place, he would have to rely, first of all, upon the sworn statements of the parties themselves.

He could, and would be required to, call in other witnesses, called technically "of the seventh hand" (*septimae manus*), for each party, to testify to the good character and truthfulness of such party and to whatever they themselves might know about the case. He could call witnesses on his own motion, or on motion of the parties, if the case seemed to warrant it. All of these witnesses, however, would only bolster or weaken the testimony of the parties given under oath.

He might call for a physical examination of the parties to be performed by medical experts. Such an examination he would be required to call for if there was some hope that it would help toward the proving of the case. Should that examination show that the woman was still a virgin, or that the man was incapable of coition, that would be strong evidence in support of the petition in which non-consummation was asserted.

He could make use of authentic documents, whether judicial in nature or not, and of whatever kind, for example, letters, and records obtained from a civil court, such as the divorce papers of

Mrs. Fairchild, in so far as they might be of use in deciding the case.

Lastly, he could make use of indications and presumptions, but here, as always, he would have to use that extreme caution which ecclesiastical courts exercise in the handling of presumptions.[10]

The judge being the one primarily in control of the case, it was for him to convoke the tribunal and set the time for the hearings. It was likewise his province to summon the Defender of the Bond, the parties and the witnesses, to appear before him. If a physical examination was indicated, it was his place to appoint the medical experts and the nurse who would assist them. In making such an appointment, however, he would consult with the Defender of the Bond and hear what the latter had to say about his choice of personnel.

The judge, it was, who would ask the questions of the parties, the witnesses, and the experts. The questions would be prepared by the Defender of the Bond and handed to the judge, it was true, but the judge had every right to ask any other questions bearing on the case which might seem proper to him, in addition to those submitted by the Defender.

Finally, the Rules left it to the prudence and wisdom of the judge to decree anything and everything which to him seemed more likely to contribute to the digging out of the truth in the case.[11]

The *Officialis,* reflecting on the latitude which was left to him in the conduct of the case, was impressed, as he always was, with the great responsibility which was his. Here was the Church, so careful to protect the Sacrament of Matrimony at all times, ready to grant or withhold a dispensation freeing Alice Brownell Fairchild from her vows on the basis of what he found. If he found that the marriage had in fact never been consummated, and that the reasons for granting the dispensation were present, the dispensation would be granted. If he found otherwise, it would not. To safeguard the Sacrament he must make certain that the evidence truly showed whether the marriage was or was not in fact consummated. In justice to the petitioner he must make certain that her claim was given a full and fair hearing.

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[10] Cf. Art. 20.

[11] Cf. Art. 21.

It was for the judge, too, to rule on motions of the petitioner or of the respondent for the presentation of witnesses, for their interrogation, for the obtaining of other evidence, or for the taking of any other step in the case. Such motions he would, by his decree, allow or refuse. Before issuing such a decree he would consult with the Defender of the Bond and hear what he had to say. If the matter were sufficiently important, he would, in the same decree, give briefly the reasons why he allowed or refused the motion in question.[12]

If a party conceived himself or herself to be injured by the decision he or she could ask the judge to reconsider and revoke or correct the decree. An appeal, in the technical sense, would not lie; though, if the Bishop were not acting as judge, the party aggrieved could have "recourse" to him.[13] Such denial of appeal did not really prejudice the rights of the parties, the *Officialis* reflected, pondering it, for the record of their objection would be in the case when it went on up to the Congregation, which would, in effect, review his action in allowing or refusing the motion. After all, since he was only a hearing, rather than a deciding, magistrate, the *Officialis* supposed that there would not be much point in allowing the hearings to be held up while a particular ruling of his was appealed, argued, and decided.

Since the respondent and a key witness lived in another diocese and could not very well come to the seat of his Tribunal to tell their stories, it would be necessary for him to write to the Bishops of the dioceses where they resided asking that they set up tribunals to hear those witnesses, after proper summons, and to obtain from them such documents as they might have bearing on the case. The questions to be asked at such hearings would have to be prepared by the Defender of the Bond who was assisting him, the *Officialis* knew, and he would have to issue a decree requesting that such a list of questions be drawn up. When it was ready he would have to send it on to the dioceses where the respondent and the key witness resided and would be heard.[14]

From past experience the *Officialis* knew that he could count on the assistance of the Tribunals of the other dioceses and that they would be just as conscientious about digging out the truth as he himself would be. It was really grand, he reflected, how willing the men in the other dioceses were to help when they received a rogatory commission. They had plenty of work of their own to do, he knew, but still, when a request for assistance came in they did their best to get in touch with the person whom the outside tribunal wanted to question and to get that person's answers. It might take them time and cause them a great deal of inconvenience, but they always came through. Mentally, he blessed them for their thoughtful co-operation.

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[12] Cf. Art. 22, § 1; Can. 1840, § 3.

[13] Cf. Art. 22, § 2; Can. 1841.

[14] Cf. Art. 23; Can. 1570, § 2; 1770, § 2, 3°.

For the time being, until he had more information as to whom the respondent would propose as his witnesses "of the seventh hand," the *Officialis* had hopes that all the witnesses could be heard in the court-room itself. If it should develop that some of the witnesses resided too far away for them to come to the court it might even become necessary for him to make a trip with the Defender of the Bond and the Notary to interrogate them at the place where they lived. If that should prove impossible, he would have to ask the pastor of that locality, or some other priest, worthy and capable, to act as his delegate in getting the testimony of that particular witness.[15]

There was a time when he would have felt that he always had to make the trip himself, together with the Defender and the Notary. Since, however, the Bishop had authorized the training of some of the younger priests in the technique of being Notary and had placed them in each of the Deaneries the *Officialis* felt that he could rely on them. They, at least, knew enough about the procedure in a hearing of this sort to be able to advise the priest whom he might delegate to question the witness in his stead. Time-consuming travel was thus kept to a minimum for him, with the result that he could get more work done in his own office and the cases no longer piled up on him as badly as they had in the past, when he had had to spend a good deal of time on the road getting testimony himself.

All that he had to do now, as a rule, when he wanted testimony taken in one of the more remote parishes of the diocese, was to send a letter to the pastor delegating him to act as judge and to the Notary delegating him to perform his function there. These two priests could then arrange for a meeting with the witness whose story was to be heard. At that meeting the pastor would ask the questions which the *Officialis* had received from the Defender of the Bond and had transmitted to him. Another priest from that locality would also be delegated to sit with the pastor and the Notary to act as Defender of the Bond at the particular hearing and to suggest any further questions which he might deem advisable. The Rules would even permit a qualified layman to act as Notary, but experience had shown that if the priests of the diocese were not too familiar with the technicalities of Canonical Procedure, the laymen were even more at sea in the course of an ecclesiastical trial.[16] It was for this reason that the course of training had been given to the young men who were now acting as Notaries, so that they, at least, might be able to suggest proper procedure in these hearings.

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[15] Cf. Art. 24, § 1; Can. 1770, § 2, 4°.

These Notaries, for instance, knew that the pastor who was delegated to act for the *Officialis* was supposed to take his oath of office and of secrecy in the presence of the Notary. Thereafter the Defender of the Bond delegated for the particular hearing and the Notary himself would take their respective oaths in the presence of the delegated judge. The Notary would then record that all this had been done according to the requirements of law.[17]

Fortunately, there was no place in the diocese where it was impossible to find the third priest to act as Defender of the Bond. If such a situation had arisen, of course, that would not prevent the case from progressing. The impossibility of having such a Defender would simply be noted on the record of the case and the pastor who was acting as judge would ask, *ex officio,* the questions which the Defender might be expected to suggest. Even if it should prove impossible to get two priests, one to act as judge and the other to act as Notary, the case could still proceed. In such case the one priest would ask the questions and write down the answers with appropriate notations, and would enter upon the record of what he had done the reason why he had had to act alone in the matter.[18] The Congregation had certainly tried to take every precaution to assure the progress of a case presented to it for solution. Technicalities had to be observed to make certain that a correct decision would be given, but when technicalities threatened to prejudice the interests of the parties, the Congregation was ready to waive them.

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[16] Cf. Art. 24, §2.

[17] Cf. Art. 24, §3.

[18] Cf. Art. 24, §4.

Since the decision of the problem presented in a case of this sort depended so much on the testimony which the parties, the witnesses and, in many cases, the experts, gave, and since the weight of their testimony depended so much on their character, the Congregation wanted to know as much as possible about that character. For that reason the judge who presided at the hearings was instructed to investigate each person who came before him to give testimony. It was suggested that a letter of recommendation be obtained from the pastor of the person testifying, or, if this could not be had, that other proofs be obtained by the Chancery Office to establish the weight of the testimony given by each person who appeared before the court. The record of the case was to contain all such letters of recommendation and other proofs of good character, so that the Congregation, which would have to give its decision at such a distance and would never see the people face to face to assess their character from their manner of acting on the witness stand, might have as clear an idea as possible of the weight which it should attach to the statements of each one.[19]

It might happen, too, that while the record would show the names of several persons whom the parties or the court proposed to call as witnesses or experts, some of them, for one reason or another, would never be called. It would obviously be confusing to the Congregation reviewing the record to find that someone was supposed to be called and then was not. The Rules, therefore, required that an appropriate notation be made as to the reason why such a person was not called. It might be that it was impossible to get in touch with the person. It might also be that the person was summoned and refused to appear. It might be that the person was really in contempt of court, in which case the appropriate procedure in cases of contempt was to be taken and recorded in the file of the case. If the person had died between the time when it was proposed to call him and the time for him to be heard, a record of his death was to be included in the file, unless the death was otherwise sufficiently proved.[20] All of this care in explaining the absence of testimony would eliminate any fear or suspicion that the testimony had been lost or suppressed, in other words, any fear or suspicion that the record of the case had been subjected to tampering of any kind.

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[19] Cf. Art. 25.

[20] Cf. Art. 26; Can. 1843.

To make certain that the Sacrament of Matrimony was properly safeguarded the Congregation required that in these cases the Defender of the Bond be present at all stages of the process. To put teeth into the rule, the acts done were declared null and void if he had not been summoned, at least. There might be some reason why, after being summoned, he might not be able to appear, but that was something else again. If it was definitely foreseen that he would be unable to appear there was, of course, the Substitute Defender who could take his place. On the other hand, if it happened that through some oversight he had not been summoned but was actually present while the step was taken there was no reason for requiring the act to be repeated merely because of a lack of formal summons served upon him. In this latter case, then, it was sufficient to note in the record of the case that the Defender was actually present when the particular step was taken, and thus the previous lack of summons, which would also appear from the record, would be cured.[21]

If the Defender had been properly summoned and for some reason was unable to appear, the case could, of course, proceed, for the necessary steps had been taken. While it might be true that he had missed an opportunity to observe the witness and to suggest further questions to be directed to such witness on the basis of his observations, still he could always look at the record of what had taken place in the court room during his absence and, by word of mouth or in writing, suggest or propose whatever he felt should still be done to throw light into any dark corners in the case.[22]

To summarize then, the Defender of the Bond had the duty to be present at the questioning of the parties, the witnesses, and the experts. He had, further, the obligation to prepare and present to the judge, under seal, a list of questions to be asked of the persons who appeared before the court. This list of questions the judge was not to open until the hearing began, for they were the Defender's questions, to be asked as he had prepared them. If the judge had questions of his own to ask he could do so, and the Notary would indicate on the record which questions were those of the Defender and which those of the judge, so that the Congregation on review might see clearly what each of these men was trying to bring out from the witness.

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[21] Cf. Art. 27, § 1; Can. 1587, § 1.

[22] Cf. Art. 27, § 2;Can. 1587, § 2.

As he observed the witness in the court-room the Defender might think of other questions which he wanted him to answer. In such a case, he could note those questions and pass them to the judge who, following canonical procedure, proposed all questions to the witness, lest the latter be unduly confused by questions coming at him from various parts of the room.

Since the parties were permitted, for their side, to propose a list of points on which they wanted their witnesses examined, the Defender was given the duty of looking at those points so that he might see what he had to meet in defending the bond, and that he might, if necessary, object to points which would give an unfair advantage to the parties against the Sacramental Bond.

If the parties produced documents in evidence, it was up to the Defender of the Bond to scrutinize them, and object to their being admitted in evidence, if he felt that they tended to prejudice the case in their favor and against the Sacrament.

To make certain that there was a real contest in the case and that all possibility of collusion to obtain the dispensation was excluded, the Defender was also charged with the duty of writing up all the arguments and bringing all the allegations which he could, in conscience, to show that the marriage had been consummated. Thus the issue of non-consummation would be really argued in the case. Were this not done, and were the parties disposed to act in collusion, the decision might be based on only half an argument and might be contrary to the real facts of the situation. This activity of the Defender at least made certain that while there might, as in all human judgments, be a mistake made, it would be the result, not of a failure to cover all the possibilities, but rather of human frailty.

Finally, the Defender had the duty, generally, of doing all that he might consider useful for the protection of the marriage.[23] This did not mean, of course, that he was to adopt a partisan approach, striving to win for his side of the case at all costs, but rather that he should make certain that the record when it went on to the Congregation contained the truth, the whole truth, and nothing but the truth regarding the alleged non-consummation and the reasons for seeking the dispensation. If, over all his objections and arguments, the Congregation should decide that the dispensation should be granted as requested there was the greatest probability that such a decision was in accord with the objective truth of the matter. If, unfortunately, the decision should be a mistaken one, at least the men involved in the case could have the satisfaction of knowing that they had done everything humanly possible to guard against error.

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[23] Cf. Art. 28; Can. 1968.

Because of his great responsibility the Defender of the Bond was also given certain rights. For instance, he could at any time and at any stage of the proceedings look at the record of the case, to check on what had been done up to that moment. He could ask the judge for a continuance, in order that he might be able to procure other proofs or for some other reason, though it lay in the discretion of the judge to accede to this request or not. He had also the right to be sufficiently informed as to all proofs and allegations that he might be able to object to them or to answer them, as the case might require.

The Defender had the right to demand that other witnesses be heard, or that witnesses once heard be re-examined, and this even after all the testimony was in, and in such a case he could likewise offer new observations of his own.

If the Defender thought that other steps should be taken in the case he had the right to demand that they be taken. If the judge refused to heed his demand he could, unless the Bishop was the judge, take the matter to the Bishop himself.[24]

The record of the case was all that the Congregation would have on which to base its decision to grant or refuse the dispensation requested. This record was entrusted to the Notary. It was his duty to keep the file of the case in proper order and properly safeguarded from outsiders. His duty it was, too, to make transcripts of that record and to authenticate them.[25]

The judge and the Defender were charged with the duty of seeing to it that every person interrogated, whether party, witness, or expert, answered every part of every question, even if long and involved questions had to be broken down into parts and thus presented to the person interrogated.[26]

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[24] Cf. Art. 29; Can. 1968.

[25] Cf. Art. 30.

Meanwhile, the Notary taking down every word of the testimony and racing to keep up with the sometimes very rapid discourse of the witness, might occasionally mull over in his mind the idea that it would save a lot of time and effort and guard against error if a wire-recorder were set up with the microphone between the judge and the witness to catch every word. When the wire was played back the witness could correct any errors or make additions to his statements, and then the Notary could type up the record of the testimony when he got home.

No use thinking of that, however, the Notary would probably sigh, wiping his hands which were beginning to feel cramped, for the judge would not hear to any proposal which did not provide for the signatures of all present, and use of the wire-recorder would make it necessary to have the witness come back later to sign the typed copy of the testimony.

It was some help, he could console himself, to have an assistant who could work with him in writing up the steps of the case and in making transcripts of the record, and that was probably all that he could hope for.[27]

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Alice Brownell Fairchild sat in the parlor of Fr. Brockheim's rectory pleading with him to get her case over so that she could marry the doctor. It had been three months now since she had come to see Fr. Brockheim and nothing had happened yet. When would they ever get started on the case?

Fr. Brockheim, who had been through all this before, and more than once, recognized the symptoms of worry that the dispensation would not be granted. He did not know, himself, whether it would be granted or not, for as yet he did not know what the evidence would be in the case. He explained, however, that since the petition had had to be sent to Rome and the Congregation had had to decide whether to authorize the proceedings and then to send back word that the Bishop was delegated to hold hearings on the case it was not surprising that they had not yet heard any more about it. After all, the press of business in the Congregation might make a difference in the time when they would be able to take up her petition and consider it. He did think, however, that they should have some word in the near future. As her attorney he would probably be the one notified first, so he would let her know as soon as he had word himself.

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[26] Cf. Art. 31.

[27] Cf. Art. 32.

At last, Alice admitted that it was just anxiety which had prompted her, for she was becoming very much attached to the doctor and she was sure that he felt the same for her. She just hoped and prayed that everything would come out all right. She hoped that word would come soon, for the waiting and uncertainty were hard to take.

Fr. Brockheim told her, however, that mere word from Rome that the case could be started would not end the waiting and uncertainty. There was still the question of what would appear in the case when the evidence started to come in. It might be that the case would be lost and that the dispensation would not be granted. She had to consider that possibility.

It was nice, at any rate, to be able to talk to someone about her case, Alice said, and wondered whether she could come back again to talk to him about it. When Fr. Brockheim assured her that she could, she went away somewhat relieved, though not as much as she would have been had she known that at that very moment the courier appointed by the judge was trying to find her to serve on her the summons to appear next week in court to tell her story.

(*To be continued*)

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O Jesus, a good Christian is "in his own house" when he dwells in Your Heart.

—Bishop Gonon in *Stella Matutina* (Paris: Lethilleux, 1947), II, 145.

# HOLINESS AS A NOTE OF THE CHURCH

The notion that the holiness of the Church has comparatively little probative value in demonstrating that the religious society over which the Bishop of Rome presides as the visible head is actually God's kingdom on earth has acquired an unfortunate but undeniably widespread popularity among theological writers during the past few years. The scholarly monograph, *Les notes de l'église dans l'apologétique catholique depuis la réforme,* has contributed a great deal to the diffusion of this teaching. The author of this monograph, the distinguished Dr. Gustave Thils, of the Malines Major Seminary and of the University of Louvain, is under the impression that the notes of the Church as a group do not form the basis of any completely valid argument for the authenticity of the Catholic Church. Furthermore, he believes that each one of the notes, taken individually, is quite ineffective in the form in which it appears in scholastic ecclesiology.

Dr. Thils examines the various descriptions of the Church's sanctity given by the great theologians since the time of the Cardinal John de Turrecremata. He observes that the earliest writers under consideration contented themselves, for the most part, with a listing of many different factors which go to constitute the Church's holiness. Then he notes that, in their anxiety to limit themselves strictly to those elements which might serve in the visible note of holiness, the later theologians tended to restrict their discussions to the possession of indubitable means of sanctity by the Church, to the holiness of the members of the Church, and, finally, to the attestation of that holiness, at least in the cases of the Saints, by authentic miracles. According to Dr. Thils, the literature of Catholic theology itself has come, for all practical purposes at least, to minimize or even to reject the probative value of these elements as factors in a genuine note of the Church.

It would seem, however, that Dr. Thils' conclusions are motivated by a certain basically unscientific prejudice of his own more powerfully than by the evidence he has gathered from the writings of the classical apologists and ecclesiologists. In describing the way in which an author of the twentieth century would deal with the writings on the *nota sanctitatis* in sixteenth-century theological works, the distinguished Louvain writer states that the modern author would reject a great deal of the material to which his predecessors appealed.

> He would suppress the holiness, in the sense of consecration to God, because it is not visible. That [holiness] which comes from the presence of the Spirit in Catholics [would be rejected] because heretics of good faith share it with the Catholics. That [holiness] which the Church possesses by reason of its founders, Christ and the Apostles [would not be considered] since the Protestants are counted as Christians. Finally, that [holiness] produced by the sacraments, the laws, and even the morality [would not be considered] since these elements are common to the Orthodox Church and to the Catholic Church.[1]

It is, moreover, Dr. Thils' idea that "the adage *extra Ecclesiam nulla salus,* interpreted strictly in the sixteenth century, slowly takes on the more tolerant meaning of *extra Ecclesiam nulla sanctitas*" in the writings of subsequent theologians.[2] He is also convinced that, after the writings of Perrone a century ago, the meaning of this axiom was revised so as to deny merely the existence of "eminent, permanent, and widespread holiness" outside the limits of the true Church of Jesus Christ.[3]

In other words, Dr. Thils' difficulties about the note of holiness stem, in some measure, from a failure to realize the essential truth in the writings of the classical ecclesiologists, the truth that the visible Catholic society is actually the kingdom of God on earth, the one social reality really necessary for salvation with the necessity both of means and of precept. This is the conclusion to which the argument from the notes of the Church leads directly. A man who has lost sight of the fact that this conclusion is literally true will certainly not be in a position to evaluate the various theological demonstrations which lead only to it. A man who can persuade himself that tolerance or any factor other than truth itself can have any function in the interpretation of a Catholic dogma can hardly be expected to appreciate the theological proofs which show that this statement or dogma is really contained in the deposit of Christian revelation.

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[1] *Les notes de l'église dans l'apologétique catholique depuis la réforme* (Paris: Desclée, De Brouwer, 1937), p. 126.

[2] Cf. *ibid.,* p. 138.

[3] Cf. *ibid.,* p. 149.

One of the most brilliant modern apologies for the Catholic Church, Dr. Martin Jugie's *Où se trouve le christianisme intégral,* is affected and somewhat lessened in value by the author's adoption of the position previously taken by Dr. Thils with reference to the notes of the Church, and particularly with reference to the note of holiness. Dr. Jugie agrees that real sanctity, or the sanctity of means, personal sanctity, or the holiness of its members, and charismatic sanctity, or the witness of miracles, observable in the life of the Catholic Church as it exists in our own time, conspire to manifest this society as the religious organization founded and maintained by Christ Our Lord. He makes, however, the very significant and valuable observation that a "dynamic sanctity, or zeal in utilizing the means of sanctification confided to the Church, resulting in a fruitfulness in all kinds of good works," [4] should be added to the other aspects of the Church's holiness in order to make this note of the true Church function properly. Unfortunately, Dr. Jugie will not ascribe any practical probative force to the argument from the note of holiness, even after he has shown the existence of an aspect of that holiness too often neglected in contemporary writing.[5]

In reality, it is quite unscientic for a theologian to deny the effectiveness of the Church's holiness precisely in its function as a note or mark of God's kingdom on earth. Indeed, from the scriptural point of view, the claims of holiness in this respect are superior to those of the other properties of Our Lord's society which are commonly employed as notes. In the New Testament itself there is ample evidence that the company of Christ's disciples was established as an organization manifestly catholic and apostolic. Nevertheless we do not find any assertion in the New Testament directly and immediately announcing that the city of God in this world is recognizable as such in function of its catholicity and apostolicity. In the New Testament there is direct and explicit teaching to the effect that the Church's unity is a true sign, but it is presented directly as a motive of credibility, rather than as a genuine note.

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[4] *Où se trouve le christianisme intégral? Essai de démonstration catholique* (Paris: Lethielleux, 1947), p. 261.

[5] Cf. *ibid.,* pp. 261 f.

Our Lord prayed to His Father that His disciples might be one "that the world may believe (*πιστεύσῃ*) that thou hast sent me,"[6] and also "that the world may know (*γινώσκῃ*) that thou hast sent me and hast loved them, as thou hast also loved me."[7] It is true, of course, that the Christian revelation itself patently recognizes unity, catholicity, and apostolicity as true marks of the Church of Jesus Christ on earth. The monuments of Christian tradition offer ample and unassailable evidence in this direction. Yet the New Testament itself gives no direct and explicit testimony on this particular point.

In the case of the Church's holiness, however, the situation is quite different. Our Lord explicitly admonished His followers that "By this shall all men know that you are my disciples, if you have love one for another."[8] This mutual affection within the true Church of Jesus Christ is the mandate Our Lord made incumbent upon the society as a whole. "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.'[9] Thus the affection of supernatural charity within the company of the disciples, the affection of which the love of Christ for His followers is at once the cause and the exemplar, stands in the divine teaching as a sign whereby the disciples of Our Lord are to be recognized as such by the world at large.

Now it is quite obvious that the possession of charity was never meant to be either the sign or the condition of an individual's membership in the company of the disciples. The whole tenor of the parables of the kingdom is to the effect that God's household in this world, the society of the disciples of Christ on earth, will contain a certain number of sinners, people devoid of charity, until the end of time. Hence, according to divine revelation itself, a man can be and can remain a member of the Church militant without having the affection of charity for his fellow-Christians which Our Lord commanded him to possess and to exercise. Such a person is an unworthy member of the *ecclesia Christi.* He cuts himself off from the supernatural life of charity, the perfective element in the spiritual bond of unity of the Church. Nevertheless, until the final purification at the time of the last judgement, such persons can and must be counted among the real members of the Church.

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[6] *John,* 17:21. [7] *John,* 17:23. [8] *John,* 13:35. [9] *John,* 13:34.

The affection of mutual charity, then, is manifested in the Gospel according to St. John as a sign marking, not the individual member of the Christian community, but the community itself. All men are to realize that these men are the true disciples of Jesus Christ because of the evident existence, within the activity of the company as a whole, of a strong mutual charity. In other words, the corporate conduct of the group, clearly manifested before the world, is to be such that right-thinking men can recognize this society as the true company of Our Lord's disciples.

Now sanctity, by its very definition, constitutes an abiding attachment to God and a stable aversion to all that is opposed to Him. We must not allow ourselves to forget that, as the human race has actually been disposed or ordered by God Himself, there is no firm and abiding attachment to God and opposition to sin other than that which is connected with the virtue of supernatural charity. Furthermore, charity is distinctly *one* virtue. Hence it is one and the same virtue which brings about a supernatural love of friendship for God and a genuine supernatural affection for our fellow men, and primarily for those who are most effectively our "neighbors," our brothers and sisters within the household of God which is the true Church of Jesus Christ. Thus, in teaching that His disciples would be recognizeable as such by reason of their mutual charity, Our Lord brought out the basic truth that holiness would serve as a note of His company on earth.

It is most important to note, however, that in the statement by Our Lord and in the teachings of classical ecclesiology, it is the corporate charity, the communal holiness, of the Church which is held up as an indication of this society's identity. Unfortunately, perhaps in an attempt to reply most directly to heretical objections, this central and essential aspect of the kingdom of God's holiness has been somewhat neglected among recent theologians. In modern times the scholastic treatment of the Church's holiness or charity has tended to center around the spiritual status of individual members of the Church. The Church is described as manifestly holy because of the existence within its membership of innumerable persons who lead holy lives, and of an ever-present but less numerous group remarkable for extraordinary or heroic sanctity. These theologians have worked to show that the Church possesses in itself authentic and recognizable principles of holiness, which make it evident that the spiritual perfection of its members flows from causes existent within the company itself. And, to further or to complete their argument, they point to the fact that the existence of heroic charity, in the cases of the canonized Saints at least, is attested by the existence of true and undeniable miracles.

All of this, of course, is perfectly true. Nevertheless, the sanctity of the individual, or even of many individuals, is not the central element in the Church's note of holiness, and it should not be treated as such. The reality, the charity or holiness of which is meant primarily to function as an indication of the identity of the true company of Our Lord's disciples, is the society itself, not simply a group of its members. The Church exists and acts as a holy society, and its corporate sanctity is readily observable. It is precisely this corporate holiness which is directly and primarily meant to show the character of this society as the true company of Christ on earth.

The company of Christ's disciples is, according to Our Lord's own teaching, endowed with a manifest and dynamic corporate holiness. This sanctity is quite evident in the social activity of the Catholic Church, and in the activity of the Catholic Church alone. The basic communal activity of the Church is the Eucharistic Sacrifice, around which all its sacramental system revolves. The Eucharistic Sacrifice is the effective expression of the Church's prayer, or petition to God. The central prayer of the Church is to be found in the petitions of the Mass and of the other liturgical books. These petitions, in their turn, are expressions of the intentions or desires of the Church in this world. The recognized and authentic teaching of the Church, through the statements of its hierarchy, constitute the interpretations of these petitions. Hence we can seek, in the petitions of the Mass and in the official teaching of the Church, the expression of the charity or holiness which, according to the explicit statement of Christ, was to constitute an indication of this society's status as the true company of His disciples.

Despite the fact that many liturgies are in use throughout the religious society presided over by the Bishop of Rome, the rite of the Roman Missal can be accepted as typical of all of them, as far as the quality and the direction of the Church's petitions and intentions are concerned. The complete holiness of the petitions embodied in this ceremony is immediately apparent. In the canon of the Mass, the Church begs God that its sacrifice should be acceptable to Him, and that God may grant it, with its universal visible ruler and the bishop of the individual congregation for which the sacrifice is being offered, the divine peace, protection, and guidance. It begs that these blessings may be given to all the faithful throughout the world, and especially to the members of the individual congregation gathered together for the sacrificial offering. The prayer of the Mass describes the Eucharistic act as something offered for the redeeming of the souls of the faithful and for the hope of their safety and salvation.

The Church is mindful that it offers the sacrifice together with the blessed in heaven, with the hope and desire that the people co-operating in this act may be the associates of the elect forever. In the act of consecration itself, the priest makes the words of Christ his own, and professes that his offering is made in commemoration of Christ, as He has Himself commanded. Thus, begging that the souls of the faithful departed may enter into their eternal rest, the Church on earth pleads that its members may enter into the Church triumphant, and may ever be joined in union with Our Lord.

The basic intention or desire of the Church, manifested in the basic prayer of the Mass, is manifestly the motivating intention of sanctity or charity itself. The Church seeks the ultimate good of its children, the attainment of eternal and supernatural life. The members of the Church, participating in the offering of the

Church's sacrifice, express the most perfect and effective mutual charity by desiring and working for this greatest of benefits in one another's favor. Thus the Church manifests an efficacious desire for God's supernatural glory. It presents itself as an agency sincerely loving God with a supernatural love of friendship. Thus, from this fundamental point of view, it stands before the observer as uniquely a holy institution or company, endowed with the sanctity of Christ Himself.

It may be objected, of course, that there are other religious societies in which the Christian Mass is offered validly, and that thus the testimony of the Mass in favor of the Catholic Church is of no demonstrative value. Such an objection, however, misses the essential point of the matter under consideration. The Church is manifestly a holy society precisely because its corporate activity is clearly in line with the intention expressed in the Mass. The other religious organizations, in which the Mass is offered validly though illicitly, show no such harmony with the basic desire of the Eucharistic prayers in their corporate activity.

We must not lose sight of the fact that it is the corporate activity of the Church, and this alone, which is under consideration at this juncture. It is precisely this official and corporate activity which the world can recognize and compare with the official and corporate activity of other religious groups. No one can pretend to have any clear and perfectly certain knowledge about the intimate spiritual status of an individual. Anyone, however, can readily see and evaluate the intentions and the activity of a society, once the authentic documents and history of that society have been made available to him.

The official corporate activity of the Catholic Church is evidently a work of charity and holiness. Primarily the Church is a teaching organization. In its doctrinal mission, the Church manifests to anyone willing to examine the matter a clear and perfect teaching about God and about the redemption of the human race. It uncompromisingly sets itself against sins, even those which appeal most to the perverted taste of a generation or a nation. It holds this position despite the fact that many of its own members take umbrage at its teaching. It resists the temptation to overlook some offences, on the grounds that an insistence upon the right would bring it into difficulties it can ill afford to meet.

The Church preaches a love for all men, and commands its own children to regard one another as brothers, even in times when such a doctrine runs manifestly counter to the popular tendencies of the day. As a social unit, it evidently acts as the agent of Christ on earth. The corporate activity of the Church is in line with both its prayer and its teaching. Its charity is manifest over the whole world through its practice of the spiritual and corporal works of mercy.

This social sanctity of the Church is all the more remarkable in view of the fact that, during all the time of its earthly sojourn, it is composed of both good and evil members. The corporate work of the Church is violently opposed always by the tendencies and even the activities of some of its members, sometimes by the activities of those placed in authority within the Church itself. The Church preaches and insists upon charity, justice, and gratitude even when the contrary vices are manifest in the lives of many of its own children. It is precisely this manifestation of holiness in a society composed partially of evil men that makes the Church a miracle of the social order and thus an incontrovertible witness to the authenticity of its own message as divine revelation.

The corporate holiness of the Catholic Church stands out in still greater relief when we compare the conduct of this society with that of rival religious bodies in the world today. It would be blasphemous to designate as holy the activity of an organization or set of organizations slavishly subservient to the atheistic policy of communist governments. It would likewise be ridiculous to designate as holy or charitable the corporate conduct of religious societies which have, for all intents and purposes, abandoned all concern for the accurate teaching of divine revelation, and which have degenerated into merely semi-political social groups whose only common concern is that of unrelenting and malicious opposition to everything Catholic.

The note of holiness, in function of which the Church is recognizable as the true company of Our Lord's disciples, is, then, to be found from an examination of the corporate activity of the Church, viewed in itself and then considered in the light of the corporate activity of rival religious bodies. From this consideration and from no other can the argument from the note of holiness be effectively and accurately treated. Obviously, if we restrict ourselves to an examination which centers around the holiness of individual members, we are in a realm in which scientific demonstration is quite ineffective. It is, in the last analysis, impossible to say with absolute certainty whether or not any individual man, Catholic or non-Catholic, is actually in the friendship of God here and now. Indeed, try as we will, we cannot be absolutely sure of even our own spiritual status. The goodness or the evil of a corporate activity, however, is something which we can readily recognize. And it is precisely this manifest sanctity of the Catholic Church in its communal activity which must be used as a basis for an effective proof from the note of holiness.

This concept of the Church's holiness as an evident argument in its own favor is at once more difficult and more traditional than that notion which centers around the holiness of individual members within the Church. It is more difficult because the very extension and perfection of the Church's corporate activity along liturgical, doctrinal, and charitable lines demand a painstaking and detailed description if the demonstration is to stand out in all of its effectiveness. It is, however, more traditional because this manner of treating the holiness of the Church is more in conformity with the approach of the classical ecclesiologists. A few examples will serve to show how the earlier scholastics dealt with the teaching on the holiness of the Church.

St. Thomas Aquinas, in his *Expositio super symbolo apostolorum,* limited himself to a brief discussion of the principles of the Church's sanctity. He mentions the fact that the faithful are washed with the blood of Christ, anointed with the spiritual anointing which is the grace of the Holy Ghost, and recipients of the Blessed Trinity, dwelling within them as in a temple.[10]

The fourteenth-century ecclesiologist, James of Viterbo, offers a much more complete treatment of this quality of the Church. In his *De regimine christiano* he teaches that the Church is holy because it is preserved immaculate from sin by the grace of the sacraments, preserved from the uncleanness of ignorance and error by the sacred teaching, and because it is most securely dedicated to the worship and service of God. He refers always to the Church as a social unit, rather than merely to some of its members.[11]

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[10] Cf. the *Opuscula omnia,* edited by Fr. Peter Mandonnet, O.P. (Paris: Lethielleux, 1927), IV, 379 ff.

The same tendency is observable in the teaching of the Cardinal John de Turrecremata. In his *Summa de ecclesia* Turrecremata, like James of Viterbo before him, made use of the definitions of sanctity offered in the works of the Pseudo-Dionysius and St. Isidore of Seville. Both insisted that the Catholic Church conforms entirely to both of these definitions. Turrecremata teaches, furthermore, that the Catholic Church must be recognized as holy by reason of the worship it offers to God, because it is endowed with all the supernatural virtues and gifts of the Holy Ghost, because it is ruled by what are obviously the most holy laws, because of its doctrine, abounding in sanctity, because of its sacraments and other means of salvation, and, finally, by reason of its relation to the Church triumphant in heaven.[12] All of this teaching refers directly to the corporate activity of the Church rather than merely to the conduct and status of certain individual members. And, it is interesting to note that while no one of the three authors we have named uses the expression "note of the Church," all treat of the Church's holiness in the manner of a note, since they all insist that the true Church can be distinguished from the *ecclesia malignantium* precisely by reason of that holiness.

The *Catechism of the Council of Trent,* on the other hand, makes no effort to utilize the holiness of the Church directly as a note. It teaches that the Church is holy because of the fact that it is something consecrated to God, because it has Our Lord as its Head, and because it has the true sacrifice and the sacraments.[13]

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[11] Cf. *Le plus ancien traité de l'église: Jacques de Viterbe, De regimine christiano. Étude des sources et édition critique* par H.-X. Arquillière (Paris: Beauchesne, 1926), pp. 129 ff.

[12] Cf. the *Summa de ecclesia* (Venice, 1561), pp. 11r ff.

[13] Cf. Pars I, art. 9, XVII.

St. Robert Bellarmine appeals directly to the sanctity of the Church's doctrine in his demonstration *per viam notarum.*[14]

Incidentally, Dr. Thils is gravely in error when he speaks of this particular section of St. Robert's *De notis ecclesiae.* He writes that the prince of the ecclesiologists eliminated the sanctity of doctrine from consideration as a factor in a proof from the notes of the Church, and he explains it by the statement that "in refuting the first note of the Protestants,—the possession of the pure doctrine—the Roman professor categorically refused to recognize this as a criterion of truth, since, he assures us, it can also be found in false churches." [15] Thils neglected to add St. Robert's highly interesting comment, to the effect that the pure doctrine is found in all dissident groups "at least according to their own account." [16] He rightly rejected the probative force of any argument taken from the purity of the faith as a note of the Church. Indeed, the possession of the faith in all of its purity by the Church is something which the proof from the notes seeks to establish.

The sanctity of the teaching in the actually existent Catholic Church is another matter altogether. Far from repudiating or eliminating this argument, St. Robert actually appeals to it as the eighth note of the true Church of Jesus Christ.

In his *Controversies,* Francis Sylvius speaks of six aspects of the Church's sanctity. The Church is a holy society because it is consecrated to God, because it is pure and free from any crime (obviously not in each one of its individual members, but only in its corporate reality and activity), because it has a holy worship and laws, because it has the Source of sanctity within itself, because it has Christ as its Head, and, finally, because it persists firmly in this attachment to God.[17] In proving that this sanctity is a real note of the Church, Sylvius, like St. Robert Bellarmine before him, appeals primarily to the evident holiness of doctrine within the Catholic Church.[18]

[14] Cf. *De notis ecclesiae,* cap. 11.

[15] Cf. Thils, *op. cit.,* p. 131.

[16] Cf. *De notis ecclesiae,* cap. 1.

[17] Cf. *Controversiae,* Lib. III, q. 2, art. 6.

[18] Cf. *ibid.,* art. 7.

The holiness of the Church in its corporate activity is thus a doctrine based upon the best traditional teaching in scholastic ecclesiology. Through the use of this factor, it is possible to construct an adequate demonstration of the Church's authenticity *per viam notarum.* The sight of less effective methods employed in certain contemporary text-books should not bring our theologians to reject the validity of the proof as such, but should motivate them to reconstruct this demonstration along traditional and effective lines.

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ST. AUGUSTINE: PREACHER OF GOD'S TRUTH ABOUT HIS CHURCH

For Augustine, the Church is a sign, by means of which God wills that men should know him, a sign lifted up in the midst of the nations. At the same time that it determines what we are to believe, it serves us as a reason for believing.

For Augustine, the *Catholica* is not only great with its historical and social greatness, great by reason of its authority in the realm of truth, great in the holiness of its Saints; it is not only an organic unity, a unity that is necessary and commanded by God; it is the worker of our salvation. The invisible Christ works through the instrumentality of its hands, speaks with its lips, sanctifies with its sacraments.

Augustine wishes to reduce religion to two loves, the love of God in heaven and the love of the Church on earth. God is the Father. The Church is the mother. We love God as our Father and the Church as our mother.

—Msgr. Pierre Batiffol, who died Jan. 13, 1929, in the posthumous work *Cathedra Petri* (Paris: Éditions du Cerf, 1938), p. 19.

# Answers to Questions

## RESTRICTION OF DISCRETIONARY POWER OF CONFESSORS

*Question*: What is to be said of the following custom in a clerical religious community: Before a priest is appointed a regular confessor of the students, he must promise in writing that he will observe certain rules in hearing their confessions. In these rules it is stipulated that no boy who has ever had illicit carnal relations will be permitted to make profession in the institute or to receive Holy Orders—even if the sin took place only once. Again, it is decreed that the same procedure is to be followed in the case of a boy who at any time in his life attempted to seduce another person to a sin against chastity. Furthermore, these same rules prescribe that a clerical novice is not to be allowed by the confessor to take the vows if even once in the course of the preceding year he was guilty of a grave external sin of impurity?

*Answer*: It is difficult to see how the superiors of this institute are justified in demanding such a promise from those appointed to hear the confessions of the students and novices. Certainly, it is the wish of the Church that the discretionary power of the confessor shall not be unduly limited. Thus, the Code of Canon Law lays down in detail the conditions that must be fulfilled before a bishop may reserve certain sins, and goes on to prescribe that the number of such reserved cases shall not be more than three or four (Can. 895, 897). The purpose of this legislation is to check the imprudent zeal of any bishop who might wish to retain for himself too much of the power which normally should be exercised by the confessor, acting on his own judgment. Now, surely, the limitations on the confessor's judgment involved in the custom described by the questioner far exceed those which a bishop may impose. The former render mandatory the exclusion of a young man from the holy state to which he aspires even for a single sin which may have been committed years before, involves no scandal, has been forgiven and atoned for, and has left no noticeable inclination toward a repetition of the act. A similar grave limitation is that which commands the confessor not to allow a young man to make religious profession if he has fallen only once in the course of the previous year.

While it is vitally important that candidates to the priesthood and to the religious life prove their ability to preserve their chastity unstained, yet the Church has never deemed it necessary to resort to the measures adopted by the superiors of the religious institute in question, nor do approved theologians suggest such a procedure. As every experienced confessor knows, one who has sinned gravely but has sincerely repented may give greater assurance of becoming a devout religious and priest than one who has never sinned mortally. A confessor would have to abstract from this fact if he were bound to obey the inflexible rule which we are discussing imposed by those who have no means of judging the particular circumstances of each case.

Furthermore, what obligation has a person to confess again a sin which has been already directly forgiven in the sacrament of Penance and no longer remains in any effects which would debar him from the religious life or the priesthood according to the decrees of the Church and the common teaching of theologians? According to such reliable authorities as St. Alphonsus (*Theologia moralis,* Lib. VI, n. 496), and Damen (*Theologia moralis* [Turin, 1947], II, n. 309), there would at least be no mortal sin involved in denying the guilt of such a sin, and according to Cappello (*De sacramentis* [Rome, 1938], II, n. 167), it would seem that the penitent could even use a mental restriction. At any rate, he could refuse to answer.

Since the novices and students of the institute could, at least *ad quietem conscientiae,* go to confession to a priest (diocesan or a member of another religious institute) who would not be obliged to sign any promise regarding the decisions he will give, it could happen that one young man could receive absolution without being commanded to renounce his religious or priestly aspirations, while another with the same type of confession to make would be required, under threat of refusal of absolution (by a priest who would follow the norm indicated in the question) to give up the religious or clerical life.

It might be asked what a priest should do if told to sign the aforesaid promise before being appointed as confessor. I think he should refuse to make such an agreement. Furthermore, I believe that one who has signed such a document is not bound by the promise, for I think it is *de re illicita.*

Excessive severity can be just as harmful as excessive leniency, and when it centers about the sacrament of Penance can be the occasion of sacrilegious confessions. Religious superiors must be very careful lest in their zeal for obtaining worthy candidates for their institute they pass laws contrary to the principles accepted by the Church.

## HOLY COMMUNION IN THE HOSPITAL

*Question 1*: In *The American Ecclesiastical Review* for July, 1948 (p. 22) it is stated that when Holy Communion is given to several sick persons in different rooms of the same house or hospital, the priest says in each room after the first only the prayers: *Misereatur tui . . .*; *Indulgentiam . . .*; *Ecce Agnus Dei . . .*; once the *Domine non sum dignus . . .; Accipe frater* (*soror*) . . . or *Corpus Domini nostri . . .* What is the priest supposed to do with the ciborium when he says: *Misereatur tui . . .*; *Indulgentiam . . .*?

*Question 2*: It is also stated that the same rubric is to be applied to several patients in the same hospital ward. Could not the prayers be said once (in the plural) in a ward, and the Blessed Sacrament given to each patient with the words: *Accipe frater (soror) . . .*; or *Corpus Domini nostri . . .*?

*Question 3*: When a large number of patients in a hospital—say fifty or sixty—are to receive Holy Communion the same morning, would it be permitted for the priest to say the preliminary prayers in the first corridor, with the ciborium on a table, and then to go through the hospital distributing Holy Communion to each patient with only the words: *Corpus Domini nostri . . .*, as if they were one group at the communion rail?

*Answer 1*: The decree of the Congregation of Rites on this matter (*AAS*, XXI [1929], 43) does not settle this question, though it would seem that it presupposes there is a table in each room where it is possible to place the ciborium while the *Misereatur . . . Indulgentiam . . .* are being said. If there is no table, however, I believe it would be permitted for the priest to say these prayers while he holds the ciborium before the sick person, without making the sign of the cross with his hand. I believe, too, that in such circumstances the cover of the ciborium could be left in the first room, where there is a table with a corporal, etc., and that the priest could return to this room when all have received Holy Communion.

*Answer 2*: The statement in *The American Ecclesiastical Review* to which the questioner refers is to be understood of a ward in which the beds are separated from one another—e.g. by curtains—in such wise that there are actually so many cubicles. But in a ward where the beds are not separated in this manner, so that it is really only one large room, the administration of Holy Communion could certainly take place as the questioner describes it.

*Answer 3*: There does not seem to be any justification, as far as the liturgical laws are concerned, for the distribution of Holy Communion according to the abbreviated method described by the questioner. However, if the number of communicants were very large, or the hospital authorities allowed the priest only a limited time for his ministrations, as might be the case in a non-Catholic hospital, this method might be followed through recourse to *epikeia,* particularly if otherwise the patients would be deprived of the opportunity of frequent communion.

FRANCIS J. CONNELL, C.SS.R.

## ADDING SOLEMNITY TO A BLESSING

*Question:* The Ritual provides for the blessing of a statue simply an oration followed by sprinkling with holy water. What can be done to enhance the ceremony that will be in accord with the rubrics?

*Answer:* Various additions *ad augendam solemnitatem* can be appended to the bare ceremony of the blessing of a statue, without any violence to liturgical laws, when it is desirable to make a rather elaborate function as for an afternoon or evening service. First of all, instead of wearing merely surplice and stole, the officiant may wear a cope and he may substitute amice and alb and cincture for the surplice. The ceremony might open with the *Veni Creator,* intoned by the priest and sung by the choir. The antiphon from the Breviary proper to the saint whose statue is blessed might well be sung, followed by the appropriate versicle and response and the oration for the feast of the saint sung by the officiant. The prayer of blessing could be chanted instead of simply being recited. In addition to the sprinkling with holy water, incense might also be used, the incense being put in the censer with the usual blessing before the aspersion with holy water and then the censer swung middle, left and right, in the direction of the statue. The ceremony might then close with the singing of the *Te Deum.*

## MUST WE WEAR THE BIRETTA?

*Question*: In our chapel we have four side altars, two of which are only a few feet from the sacristy. Some of our priests wear the biretta to and from the altar, while others do not. The latter say that the biretta is of obligation only for Masses at the high altar and for solemn or choir functions. So, the question arises, how binding is the direction to use the biretta when going to and from the altar before and after Low Mass?

*Answer*: The *Ritus servandus in celebratione Missae,* found in the fore part of the Missal, concerns itself chiefly with the ceremonies to be observed at Low Mass. Those sections which regard Solemn Mass are appended to the paragraphs treating of the Low Mass and are printed in Italic type. Section II, *De ingressu sacerdotis ad Altare,* directs the priest to proceed to the altar, where he is to say Mass *capite cooperto* and details the instances when the biretta is to be removed during the transit from sacristy to altar. Similar provisions for wearing the biretta are found for the return to the sacristy from the altar. (*loc. cit.,* XII, 6). There is no reason to conclude that these directions do not apply when the altar is close to the sacristy or that they are regulations restricted to Masses at the high altar or to the more solemn liturgical functions.

Despite the clear instructions of the rubrics, in many places the use of the biretta seems to be becoming obsolete, so that it is a species of head-gear to be brought out only on the occasion of the episcopal visitation. We knew a priest who always wore the biretta in the rectory and in going to the church but who always reposed it on the vestment-case when he left the sacristy for the sanctuary for Mass or Benediction.

## CROSSES ON THE VESTMENTS

*Question*: What obligation is there of having crosses embroidered on the ends of the maniple and stole, on the back of the chasuble, and on the chalice veil and burse? Evidently, there should be a cross in the middle of the maniple and of the stole as the priest is directed to kiss it before putting the vestment on but are the other purely ornamental crosses of obligation?

*Answer*: The rubrics of the Missal (*Rit. serv.,* I) do indeed prescribe that a cross be marked in the centre of the amice and in the middle of the maniple and of the stole, directing the priest to kiss the vestment at that spot before putting it on. There is no prescription, however, in any liturgical book or in any decision of the Sacred Congregation of Rites requiring a cross on the extremities of the maniple or the stole, on the front or back of the chasuble, or on the chalice veil or burse. Such crosses are entirely a matter of custom, and of custom which varies in different countries. We are accustomed to the large cross on the back of the chasuble, while in Rome the cross is found on the front of that vestment. The Spanish chasuble has no cross either on the front or the rear. The Roman chalice veil often is without ornament and when one is present (not always a cross) it is usually found in the middle of the square of fabric and not, as with us, placed so as to be visible from the front. Similarly, the Roman burse does not regularly display an ornament and, when it does, the ornament is not infallibly a cross.

## REPRESENTATIONS OF THE SACRED HEART

*Question*: Has the Congregation of Rites issued any decrees concerning representations of the Sacred Heart which are not theologically correct? Is there, for example, any prohibition of showing the Sacred Heart, detached from the body of our Lord, as we often see on lapel-pins and sometimes on burses and other altar paraphernalia?

*Answer*: Statues or pictures of the Sacred Heart of Jesus, which are intended for public veneration should represent the Heart of our Lord in conjunction with His body as a bust or full-length figure. It is not allowed to have a representation of the Sacred Heart, whether carved or painted or embroidered, apart from His body, at least not when this image is exposed for public devotion, as in the church. When there is question of *private* veneration, as in the case of lapel-pins cited by our correspondent, such a representation is tolerated. The same restrictions apply to showing the Sacred Heart of Jesus together with the Immaculate Heart of Mary. It would be against the legislation of the Church to present the Sacred Heart apart from the figure or bust of our Lord in the ornamentation of burses and other articles of liturgical use. (Cf. C. S. Off., Jan. 26, 1891; and S. R. C., No. 3492.)

WILLIAM J. LALLOU

# Book Reviews

INSTITUTIONES IURIS PUBLICI ECCLESIASTICI. By Msgr. Alfredo Ottaviani. Vol. I, IUS PUBLICUM INTERNUM. Editio tertia. Typis Polyglottis Vaticanis, 1947. Pp. xv + 451. Vol. II, IUS PUBLICUM EXTERNUM. Editio tertia. Typis Polyglottis Vaticanis. 1948. Pp. vii + 497.

Msgr. Alfredo Ottaviani's *Institutiones,* long the standard text-book in public ecclesiastical law, have been completely revised in this third edition. Into the new edition are incorporated all of the pertinent papal teachings issued during the last years of Pope Pius XI and the numerous and extremely important statements in the letters and instructions of the present gloriously reigning Pontiff. The revision is so thorough that hardly a portion of the second edition of the *Institutiones,* published in 1935-36, appears unmodified in the present text.

One of the most important and striking features of the new edition is Msgr. Ottaviani's teaching on the practical illiceity of modern war. In the second edition (Vol. i, pp. 167 f.), the *Institutiones* pointed out the juridical and moral requisites for a just war and stated that there could be no such thing as an armed conflict in which both sides were *objectively* in the right. While steadfastly denying that war is an apt means for the settlement of disputes about the rights of nations, the old edition allowed for the existence of good faith on both sides, and particularly in those who are subjects rather than members of the government.

The new edition, however, boldly teaches that today war is to be forbidden altogether. Msgr. Ottaviani points to the fact that the theses dealing with the liceity of warfare were drawn up during a period of history when battles were fought between volunteer armies. He rightly insists that these principles do not apply to the total warfare which alone can rage in our own times. Hence it is his contention (Vol. I, p. 151), that "today, unless we are dealing with a defensive war, (and moreover, under definite conditions), a war in which one State strives to prevent an *actual* unjust and warlike aggression by another State, *there is no such thing any more as a just war which a State can licitly wage to obtain its rights.*" This declaration of the practical illiceity of modern warfare is bound to have important repercussions in future writings on public law and sacred theology.

Another feature of great moment in the new edition is a section on the power of the Church and of the Sovereign Pontiff with reference to the marriages of infidels. The author is of the opinion that the

Church has the power to deal with these contracts because, even in the case of the unbaptized, there is no other objectively competent religious authority. This power accrues to the Church "saltem cumulative cum Statu." (II, 227). The Roman Pontiff has a vicarial authority over the unbaptized in this matter, not, of course, the vicarial authority which he exercises over the Church's members and those subject to its laws by reason of baptism, but a power which belongs to him as Christ's vicar, and which extends to a certain extent over all those subject to Christ the King. Needless to say, this thesis will be widely discussed in the Catholic schools.

The third edition of the *Institutiones* contains also a detailed treatment of the relations of the Church to a totalitarian State, and a considerably amplified section on religious tolerance. It is something which no priest can afford to neglect in our times.

JOSEPH CLIFFORD FENTON

THE MASS OF THE FUTURE. By Gerald Ellard, S.J., Milwaukee: The Bruce Publishing Company, 1948. Pp. 360. $4.00.

Every priest has dreamed of celebrating Mass before a congregation that fully appreciates the Holy Sacrifice, a congregation that would respond with full minds and voices to his plea, *Orate, Fratres.* Fr. Gerald Ellard has recorded such a dream in his latest work on the aims and objectives of the Liturgical Movement, *The Mass of the Future.* From his intimate knowledge of church history, his familiarity with Catholic life and worship, and his insight into human nature he brings forth ideas new and old. In this book Fr. Ellard studies the Mass under the light of the past and present with an eye toward the future. This study forms a handbook for all who received *Mediator Dei* with a grateful heart; for it brings together in one place historical forces that helped to shape the liturgy and practice of the church, presents defects in current practices, and records present-day trends which give much hope for a fuller participation in the future.

The book is divided into three parts entitled respectively, The Mass of the Past, The Mass of the Present, and The Mass of the Future. In the first part the author treats of the genesis of sacrifice up to the time when the True Sacrifice emerges from the catacombs. Then in an enlightening chapter, "A New Notion of Reverence," he accounts for the practice of infrequent Communion. Such reverence under the impact of the barbarian invasion brought an explicit Sunday obligation, while the silent congregation is traced in the ups and downs of music through the ages. The origin and development of private Masses explains many narrow Mass-horizons. Perhaps the most interesting and persuasive chapter deals with the relation of gift-bringing to the form of our present day collection.

Great as the advance in fuller participation has been since the time of Pius X, there is still much to be desired in our present practice of social worship. The problem of non-attendance, the layman's use of the Missal and its limitations, the difficulty of the Latin tongue, the dialogue Mass as a means of achieving the ideal of a community sung Mass are some of the topics treated in this part. Here, too, the author traces the doctrine of lay participation in the priesthood of Christ up to the latest official pronouncement of Pius XII. The section on the Mass of the Present is brought to a fitting climax by a consideration of Pius XII's message on the Mass as contained in *Mediator Dei*.

Working on the principle that nothing in the Catholic Church can be said to have a future, save in so far as it has a past and is deeply rooted in tradition, the author builds his "futurama" of the Mass on the rock foundation of historical developments and present trends. Cardinal McGuigan remarks in his preface to this book, "Proposals which at first sight may appear strange are found to be buttressed by precedents and analogous developments in the Catholic Church" (p. viii). Skillfully weaving recent permissions and directives of the Holy See into the text of the third part the author makes his proposals for the undated future as if at the time of writing they are already announced and sanctioned. Of course, as Cardinal McGuigan remarks, where no date is given or document cited the reader must know that he is merely forecasting.

After discussing the need of a new name to express the reality of the Mass, Fr. Ellard launches into the future. Fully conscious of the Pope's rebukes against those who on their own authority have introduced the vernacular into the liturgy he does not believe that the Pontiff wants to close the door to the vernacular. And so he envisions the time when the vernacular by papal permission will be optional for all parts of the Mass except for the Canon. The panorama of the future continues to unfold. A fuller participation is achieved in better-planned churches by congregations that can master simplified chant and hymned propers in a spirit of self-oblation redolent of earlier ages. To help man integrate his work with religion, Masses for occupational groups are introduced. Finally afternoon and evening Mass is envisioned to bring the Mass to the masses. The last chapter, "On the Vatican Beam," is a long series of quotations of Pius XII giving an evaluation of the Holy Sacrifice in the life of the faithful.

While the book was in press the Holy See, by a decree of March 11, 1948, granted faculties for two years to the Ordinaries in Japan to allow Mass to be celebrated in the afternoon and early evening wherever

Christians are unable to attend Mass in the morning. I call attention to this decree because it is more extensive than those decrees on evening Mass already mentioned in the book.

The very title of the book may frighten some. The Mass knows no time—it makes Calvary an eternal now. "Yet it remains always true that our chief concern, priest and laity, today is not how to change the Mass, but how the Mass may change us," says the author in his foreword (p. xiv). It is not merely a question of changing the Mass, nor of making its setting more beautiful, nor even of restoring impressive ceremonies of past ages—the Mass is of infinite value in any setting. "It is all very well to celebrate Mass in the evening, provided that we actually bring our people to it, that they understand its meaning, that they be induced to pray it intensively," as Cardinal Suhard speaking to his priests is quoted (p. 189). Rather, then, it is a question of bringing the people to understand and appreciate the Mass so that they might have the fullest possible share in the redemptive power of Christ's Sacrifice. To accomplish this, though, we may legitimately expect parts of the liturgy to be adapted to our particular needs. For Pius XII tells us, "But the human components [of the liturgy] admit of various modifications, as the needs of the age, circumstances and the good of souls may require, and as ecclesiastical hierarchy, under the guidance of the Holy Spirit, may have authorized" (*Mediator Dei,* 50).

Priests then are vitally concerned with the solid hopes expressed by this scholarly author. Perhaps few will agree with every single proposal—that makes slight difference. But *Mediator Dei* definitely terminates clerical neutrality to the Liturgical Movement. We must prepare ourselves to follow the lead of the Holy Father for better Catholic public worship. It is in this spirit that Fr. Ellard addresses his fellow-priests; it is in this spirit the book should be read.

After each chapter there is a select bibliography. In addition there is a living bibliography in the form of photographs depicting modern altars and churches, and of portraits of members of the Hierarchy with their comments on the topics under discussion. Each paragraph is introduced by a Latin phrase; this is intriguing for a while, but it palls when carried throughout. Perhaps a greater degree of clarity would have been achieved if the author had made little summaries at the end of the chapters, especially in the first part, for the historical details might put some readers on a detour. The author shows his gift for catchy chapter titles and his fresh way of putting things.

VINCENT F. DAUES, S.J.

THE NATURE OF THE LIBERAL ARTS. By John E. Wise, S. J., Milwaukee: The Bruce Publishing Company, 1947. Pp. 225. $3.50.

Fr. Wise's interesting study is a good example of how intent may be abetted by circumstance unforeseen. He was led to his theme, so a paragraph on the jacket informs us, not by the impact of the Harvard Report of 1945 but by the continual demands of students and of their parents for "proof" of the value of a liberal education. In fact "the topic was selected and the material and method planned two years before" what the jacket incorrectly italicises as the *Harvard Report on General Education* was published by the Harvard Committee. It was therefore fortunate that *General Education in a Free Society,* to use the correct title, came first, for the material and method of Fr. Wise's book are far more appropriate to the mood of professional re-examination which the Report did so much to foster than to the needs of people naive enough to require what they call proofs of the value of a liberal education.

This is not to suggest, however, that the material and the method employed are equal to the opportunity which the inadequacies of works like the Report present to the competent dissenter. Fr. Wise is engaged in a far more ambitious task and one far beyond the reach of the resources at his command. He is interested in trying to find out what the liberal arts are and he proposes to find them out not from an analysis of man but from an analysis of practice; and not from present-day practice where labels are so fluid and confusing but from the less complex past, when "disagreement on the fundamentals of a liberal training is not as manifest." He appeals therefore to the witness of history, meaning by history, it subsequently becomes clear, the story of higher education in our west from the time of Plato through the time of Newman. From history thus delimited (by the reviewer) he proposes to derive the nature of the liberal arts.

This appeal to history and his use of the word in his introductory paragraphs suggest that he is not at home in either the scope or the epistemology or the methodology of the science. And this suspicion is confirmed by his choice of procedure. He eschews the obvious but Toynbee-like task of writing a complete history of the liberal arts from the sources, and he imagines that he escapes from it by choosing the far more difficult project of constructing a representative sampler. He fails to realize that the latter is not an alternative to the former but can only be a corollary of it, and that it is not to be attempted until the complete history is available—if it ever will be available—which will allow the investigator to determine with confidence what figures in the story are truly representative of it.

Not appreciating these implications, the author is able to accept a far less formidable method in establishing the nature of the liberal arts. His procedure is as follows: (1) several periods of western history are chosen because they are "key" periods; (2) from the periods thus mysteriously chosen certain writers on the liberal arts are chosen in turn because they are accepted as such "by contemporaries"; (3) what these writers have to say about the liberal arts is summarized and evaluated in the light of a definition of the liberal arts formulated from available histories of those studies. Now if enough background knowledge were available to make possible such choices of either periods or of their representatives, it would still be necessary for the author to justify his choice systematically, to show that the representatives represent their period in theory and especially in practice. And in this he systematically fails. A sentence or two might be enough for this purpose in the case of Cardinal Newman or of the seventeenth century Jesuits, but with Plato and Aristotle and St. Augustine it is another story. Was Plato, as a writer on education, typical of his age in what he had to say of the liberal arts? And what is more important—since the author is concerned with the analysis of practice—was Plato the writer typical of educational practice in his day? Why was Plato chosen rather than the vastly more influential Socrates? Or the Sophists whom Plato denounced so roundly? And are these the views of Plato or of his master Socrates? And what period or periods in Plato's long and changing intellectual life do the passages chosen reflect? And are the passages chosen a complete representation? And while Plato is preserved to us in such abundance, what of the problem of the survival of Greek literature which looms up so prominently in Aristotle and which haunts most of our attempts at generalization on Greek life and thought? These routine questions are ignored in the ten pages devoted to Plato and corresponding questions are ignored in the treatment of other ancient writers.

These lapses on larger questions of procedure have their counterparts in many little phrases and half-sentences which reveal again a not very masterful appreciation of ancient society or of our problems in trying to reconstruct it. The earlier chapters, in fact, are a rich source for the hard-pressed constructor of comprehensive examinations, looking for false generalizations to test the background and critical powers of his examinees. It would be unreasonable to expect any human being to be thoroughly at home in each of the several periods which the book covers, but it is not unreasonable to expect better guidance from some of those whom the author thanks in his preface for assisting him. And it is not unreasonable to expect that what would obviously be a work of cooperative scholarship, if undertaken at all, be duly recognized as such.

The tragedy of this book, in short, is the attempt to take on a task which only a group of varied specialists, working closely in concert and under the leadership of a competent philosopher of history, after many preliminary monographs, could achieve, if it were first established that there were enough documents available to promise significant results. But while it fails of its announced purpose, it does contain some useful digests of liberal arts doctrine and says a number of things very much worth emphasizing in current educational discussion.

J. M. CAMPBELL

THE LOVE OF GOD AND THE CROSS OF JESUS. By Reginald Garrigou-Lagrange, O.P. Translated by Sister Jeanne Marie, O.P. Vol. I. St. Louis: B. Herder Book Co., 1947. Pp. 399. $4.00.

This volume, a sequel to *Christian Perfection and Contemplation,* is concerned with the inevitable nexus between the Catholic *logos* and the Catholic *ethos,* between sound theological principles and sound practical piety.

The introduction is devoted to a comparative study of the supernatural life in the light of St. Thomas Aquinas, the master of theological speculation, and St. John of the Cross, the master of Catholic mysticism. The basis of comparison takes focus in the respective teachings of these two Doctors concerning grace, predestination, the infinite sublimity of man's supernatural end, and the virtues, theological and moral. While St. Thomas explains the nature of man's supernatural equipment, and reasons to the properties and mutual relationships of the several constituent elements, St. John of the Cross concentrates his efforts upon the progressive development of this equipment, as the soul makes its way along the high road to perfection. Despite their patent differences in viewpoint, expression, and form, the principles of both Doctors are mutually complementary, and lend to one another further clarification. Doctrinal mysticism, therefore, is but the full flowering of speculative theology, while experimental mysticism is but the normal development of the supernatural life within the faithful soul.

The body of the volume is divided into three segments. The initial part to which well over half its pages are devoted, considers God's Love for man as the ultimate foundation of the corresponding love for God which needs must well forth from the human heart. The cognate problem of pure love of God, in the light of its possibility and its relation to ordinated self-love, is accorded exhaustive treatment. After summarizing the mediaeval trends, detected in the writings of St. Bernard and Richard of St. Victor, the principles of St. Thomas, derived from the Aristotelian view of human nature and the tenets of St. Augustine and the pseudo-Dionysius on the love of God, are formulated as a metaphysical synthesis regarding the intimate relations that actually exist between nature and grace within the human will in man's present state. St. Thomas concludes that love, pure and disinterested, is both possible and profoundly natural for man. "To love virtue is to love our best self, and to love our best self is to love the best of all goods, God Himself" (p. 109). In concluding this treatise on pure love, the author adds as a corollary a brief study of Newton's laws of gravitation, to which he contrasts St. Thomas' principles of spiritual gravitation, whereby the spiritual world, through laws no less inexorable, is attracted, by its very nature, to God, the Source of all goodness.

Completing the first section of the volume, the author studies the relationship of Divine Love with three cardinal mysteries of our faith. He first presents the Indwelling of the Blessed Trinity, to which he adds a Thomistic explanation of the exact nature of the quasi-experimental, non-discursive knowledge accorded man in virtue of Uncreated Grace, resident within his soul. He next discusses Our Lord's preeminent mission as Redeemer, in connection with which he presents the Thomistic solution to the problem concerning the fusion of indescribable suffering and absolute peace, seemingly contradictory elements, simultaneously present within the Heart of the dying Saviour. In fine, he studies the relationship of the Love of God and the organic Church, the meaning of incorporation, and the Communion of Saints.

The second part of the volume sets forth the Catholic principles of active purification, i.e., self-imposed means of effecting the death of egotism, ordered to the ascendancy of the supernatural life. After refuting the manifold tenets of *Practical Naturalism,* which really amounts to a practical negation of the supernatural, the author proves from Sacred Scripture the absolute necessity of mortification in the Christian life, a doctrine which squares fully with the speculative teachings of St. Thomas regarding the interrelationship of the acquired and infused moral virtues, and equally so with the blueprint of progress found in *The Ascent of Mount Carmel.*

The reasons for the necessity of active purification, viz., the destruction of the consequences of original sin, the elimination of the results of our own personal sins, and the subordination of all natural activity to man's supernatural end, are developed in separate chapters. The first of these chapters contains the Thomistic theology of man in his present state; the second affords a short treatise on the virtue of Penance, and its effects upon the remission of sin, punishments due to sin, the remains of sin, and the struggle against temptation. By way of practical application, a chapter on Examination of Conscience, drawn in the light of the Capital Sins and the hierachy of the Virtues, is aptly inserted. The chapter which treats of mortification and our supernatural end presents a pattern for Catholic life in its full stature, and frowns upon the "unsanctified activity," which is the key to the common discrepancy between the Catholic way of life, and the way of life followed by many Catholics.

The concluding chapters of the second part take up the problem of generosity, where venial sin and imperfection are sometimes confused, and the state of consecrated virginity,—active purification in full bloom.

The last section of the book is concerned with the laws of progress in the love of God. Its first chapter presents the Thomistic doctrine regarding the increase of charity and meritorious acts. It is really a commentary, succinct and clear, on the *Summa theologica,* II-II, q. 24, a. 4-10. The second chapter explains the manner in which venial sin undermines the supernatural life, and the final chapter portrays the influence of Daily Holy Communion upon the life of grace.

A wise man once remarked: "Every act a man performs is a declaration of principle." In this, Fr. Garrigou-Lagrange's latest volume, the theological principles which underlie supernatural living are expounded with all his customary clarity, thoroughness, and brevity. Spiritual counsellors, professors of theology, and teachers of religion have received a priceless bequest within the covers of this volume.

EDWARD F. DOWD

L'INITIATION CHRÉTIENNE: LEÇONS SUR LE BAPTEME. By P. Paris. Paris: Beauchesne, 1948. Pp. 166.

The well-known Sulpician author of this work had a widespread reputation for two decades before his death in 1939 for brilliantly successful retreat conferences built upon the single theme of Baptism. Given again and again, their spoken efficacy was proved beyond doubt; printed more than once, their demand exhausted the supply. It was Fr. Paris' intention to retouch and reissue these conferences before death cut him off. They are happily here reissued, after war-conditioned delays. Priests here and everywhere should be grateful, as these conferences doubtless furnish as fine a commentary on the baptismal rites as anywhere exists.

In the United States, where we are so accustomed to using the form of infant Baptism for adults that priests have been known to ask if it is here *permitted* to administer the Sacrament to adults as it is set out in the Roman Ritual, it will come as a revelation to see what treasures lie hidden in the baptismal rites, and how the pondering of them *could* renew an easy-going Christian.

The baptismal initiation was the theme of the 1948 Liturgical Week in Boston, in connection with which the Holy Saturday rites were "demonstrated". An account of the Week says in part: "Step by step monsignor unfolded the holy mysteries to his spell-bound listeners, while his assistants carried out the movements of the sacred ceremonies. Though this was not a real celebration, but only a rehearsal or a demonstration, he was anxious that we should follow it in the spirit of a celebration. . . . That evening we indeed understood better our Holy Baptism, and we rejoiced in it and responded with vibrant Alleluias" (*Cath. Art Quart'ly*).

These conferences by Fr. Paris put it within the reach of every priest to penetrate the same well-springs.

Gerald Ellard, S.J.

Twenty-five Years of Crusading. A History of the National Catholic Rural Life Conference. By Raymond P. Witte, S.M., Des Moines: The National Catholic Rural Life Conference, 1948. Pp. xviii + 274. $3.00.

Brother Witte's story of the National Catholic Rural Life Conference is as timely as the daily newspaper. Indeed, it is written in a style which smacks more of reporting than of dull chronicle. The reader feels that he is almost a participant in the many vital decisions taken by this organization. The story is frank, noting failures as well as successes; dissension as well as unanimous decisions. Throughout the book, the devoted work of Bishop Edwin V. O'Hara shines through. It could even be said that the Conference is a monument to the vision and singleness of purpose of this prelate.

The Conference was established in 1923. Its early interest was in religious education for rural Catholics. Even at the beginning, however, economic problems were noted. Credit unions were encouraged as financial aids for farmers. When the religious education program was given over to the Confraternity of Christian doctrine in 1935, the social and economic problems of farm life were even more strongly emphasized by the Conference. Thus, the credit union program was expanded into a broader study of co-operatives. Furthermore, the interest of the Roosevelt Administration in farm resettlement furnished an opportunity for the pushing of small rural homesteads as a solution for tenant farming and rural poverty.

At the beginning, the meetings of the Conference were discussion groups, centering about rural leaders, with a large number of clergy attending. Gradually the appeal of the organization was widened, with more lay participation and emphasis upon mass appeal. This broader program was undertaken before the recent war. While war restrictions hampered the work of the Conference, it nevertheless survived as a strong and successful movement.

There are many interesting incidental items connected with the Conference. Thus, its leaders were several times elevated to the ranks of the hierarchy. The work has elicited the interest of the Apostolic Delegate and of the Holy Father himself. Its present executive secretary, Msgr. Luigi G. Ligutti, has been honored throughout the world for his zeal and imagination in pushing rural work.

The author has done well in calling the Conference a crusade. Readers of this interesting book will share his hope that the first twenty-five years, successful as they were, mark only the beginning of a great enterprise.

JOHN F. CRONIN, S.S.

WHEN THE WORLD IS HUSHED. By Rosalina Cowan. New York and Cincinnati: Frederick Pustet Co., 1947. Pp. 139. $2.00.

In a quiet hour when we find introspection good and a space of sober thinking peculiarly rewarding, we welcome a book to suit our mood and our need for a gentle impulse to thought. Rosalina Cowan has provided such a book of reflections. The ideas are the simple and basic ones that have served us well for many years. What Rosalina Cowan has to say on these points is expressed forthrightly and honestly, with none of the "sweetness" that commonly glazes and prettifies the incompetence of some feminine authors on these same subjects. Inventing the title seems to have exhausted Rosalina Cowan's stock of such daisy-chain phrases, for once the reader gets past the title he will find many things that will take him off on long, long thoughts.

PATRICK O'BRIEN, C.M.

### EXTERNAL AND INTERNAL SACRIFICE

If man were naught but spirit (as are the angels) he could worship God in ways wholly spiritual, and so would not have needed sacrificial ritual. But body and spirit as man is, he is by the very force of his being impelled to translate his gift of self-surrender into an outward action expressive of it. God forces our dependence upon material things even into the inmost sanctuary of worship, so that our self-surrender will express itself in a gift that is tangible, in a present that is externally presented.

—Father Gerald Ellard, S.J., in *The Mass of the Future* (Milwaukee: The Bruce Publishing Company, 1948), pp. 4 f.

# Book Notes

Those who have often been disappointed in meditation books might well find the volume they have been searching for in vain in the *Meditations for Everyman,* by Joseph McSorley, C.S.P. (St. Louis and London: B. Herder Book Co., 1947). This is the first volume of a two-volume series that will cover the whole liturgical year. It contains meditations for every day from the first Sunday of Advent to the eve of Pentecost. Each meditation is based on words of our Lord, with special emphasis on the practical application of His teachings to our everyday lives. A happy medium is struck by the author with regard to length. The meditations are each about a page long: short enough so that meditation does not become spiritual reading, and long enough to furnish ample material for a half-hour period. Both priest and layman will find Fr. McSorley's volume a valuable aid in the spiritual life.

*For Thee Alone* (St. Louis: B. Herder Book Co., 1947. Pp. viii+227. $2.50) is a group of conferences delivered to Sisters by Rev. H. J. Beutler, C.M. The religious to whom these conferences were given led a life based on the Rule of St. Augustine. As a rule the text of each conference is a passage of the Rule. The theme running through these conferences is the cry of St. Augustine that the heart of man is made for God and that it is restless until it rests in God. In twenty chapters the author presents chapters on prayer, the vows, the virtues, the rule, and other related subjects. The practice of prayer and the exercise of the virtues, however, are only means to an end, and, mindful of this, the author constantly pleads for an utter consecration of self to God. These conferences are inspiring, yet permeated with a down-to-earth practicality. They are solid, yet at the same time eminently simple.

### PAMPHLET NOTES

With the publication of *Forty Years After: Pius XI and the Social Order, A Commentary,* by Raymond J. Miller, C.SS.R., the Radio Replies Press (St. Paul. $2.75) branches out from its customary field of apologetics into a factual summary of the social changes that have occurred since the publication of *Rerum Novarum* and *Quadragesimo Anno.* As an example of Father Miller's approach, under "Workers' Associations" (pp. 31-37), he begins with a summary of papal principles for mutual associations on the occupational levels, follows with a brief outline of European applications and a longer account of American experience, including a long paragraph on the Association of Catholic Trade Unionists, a discussion of "Catholic membership in secular unions", an account of the present state of unions throughout the world, and, finally, an annotated bibliography of books, government publications, encyclopedia articles, and pamphlets.

*Communism and Ireland,* by Sean MacEoin (Cork: Mercier Press. 3/6d) is a general study of Communism with its implications for Ireland. The final chapters deal with rebuilding the social order in Ireland. Dr. Andrew J. Krzesinski in his *Poland, Germany—A Lasting Peace?* (New York 29: Renaissance Center, Box 59 Hell Gate Station; 50 cents) makes a plea to Germans to accept principles of justice in according to Poland the right to territories on the Oder and the Neisse Rivers.

*The Death Image of Christ* (Melbourne, Australia: St. Dominic's Priory, Middle Camberwell, E.6) by W. V. McEvoy, O.P. is a thorough study of the Holy Shroud of Turin. Accompanied by forty-two illustrations and an excellent text, including medical opinion, this is an outstanding title.

Sermons for the Three Hours devotion are contained in the Rev. Wilfrid J. Diamond's *Night Prayers on Calvary; the Seven Last Words* (Milwaukee: Bruce Publishing Co. 75 cents).**Father Victor, C.P. has written *A Retreat Souvenir with Practical Resolutions* (Westminster, Md.: Newman Bookshop. 30 cents). This is "primarily intended for girls and young women who have made an enclosed Retreat, either for a weekend or for a longer period." From the Catholic Students Mission Crusade, (Shattuc Avenue, Cincinnati, 26, Ohio) comes a very attractive series of articles on vocational guidance, *In My Book These are the Stars* (50 cents). Seventeen articles discuss the various aspects of religious vocations.

Fr. James Meyer, O.F.M. has translated the *Soliloquia* of the Ven. Paul Heath, O.F.M., under the title of *Self-Communings of a Martyr.* (Chicago 9: Franciscan Herald Press. $1.00). Twenty-five brief chapters present lessons or meditations in Christian perfection.***The Proceedings of the First National Congress of the Enthronement of the Sacred Heart in the Home (Milwaukee: St. Francis Major Seminary. $1.00) treat of varied aspects of devotion to the Sacred Heart.

To the growing literature on the Immaculate Heart is added the Very Rev. Patrick O'Carroll's *Consecration to the Immaculate Heart* (Cork, Ireland: Mercier Press. 60 cents), a combined history and devotional manual.***Archbishop John T. McNicholas pays tribute to the foundress of the Sisters of the Poor of St. Francis in his *Mother Frances Schervier* (Rev. Roland Burke, O.F.M., Mt. Alverno, Warwick, N.Y.).

"A missionary of the Canadian Northwest (expresses) his personal views anent the renewal of Christian life" in *For the Newness of Life.* (Toronto, Canada: Mission Press.) Gradually studies on the Eastern Churches are becoming available. The latest is Archbishop Mar Ivanios' *Handbook of the Holy Mass According to the Malankara Rite.* (New York: Catholic Near East Welfare Assn. 25 cents). In addition to the English translation of the liturgy is given a statistical summary of the Trivandrum Archdiocese.

Plays for older children or adults on *The Five Joyful Mysteries* are presented in an acting version by the Rev. F. H. Drinkwater (Dudley, England, Lower Gornal: The Sower. 1 shilling.). *Little Joseph* is "the true story of a saintly boy," Joseph Lampe who died in 1933 at the age of nine. He manifested extraordinary devotion and was the recipient of unusual deathbed visions. The author of the biography is Lucy Ellen Bresson. (Salvatorian Seminary, St. Nazianz, Wis.)****Sunray and Other Stories* by Ora Gayle Hesser is a collection of May Day stories centered "around the Blessed Virgin Mary and the old custom of handing May baskets during the month of Mary". Illustrations are by the author. (Chicago: J. S. Paluch. 75 cents).

EUGENE P. WILLGING

## THE CHURCH: CHRIST'S FLOCK

The designation of pastor and bishop, applied metaphorically to Jesus Christ, corresponds to a reality instituted under the very eyes of the first Christian generation. Actually, wherever the apostles brought the Gospel and Baptism, a new flock was formed. This flock possessed a pastor, as if the Saviour had placed these four words in the constitution of each community: *"Unum ovile, unus pastor."*

—Msgr. Pierre Batiffol, in *Cathedra Petri* (Paris: Éditions du Cerf, 1938), pp. 321 f.

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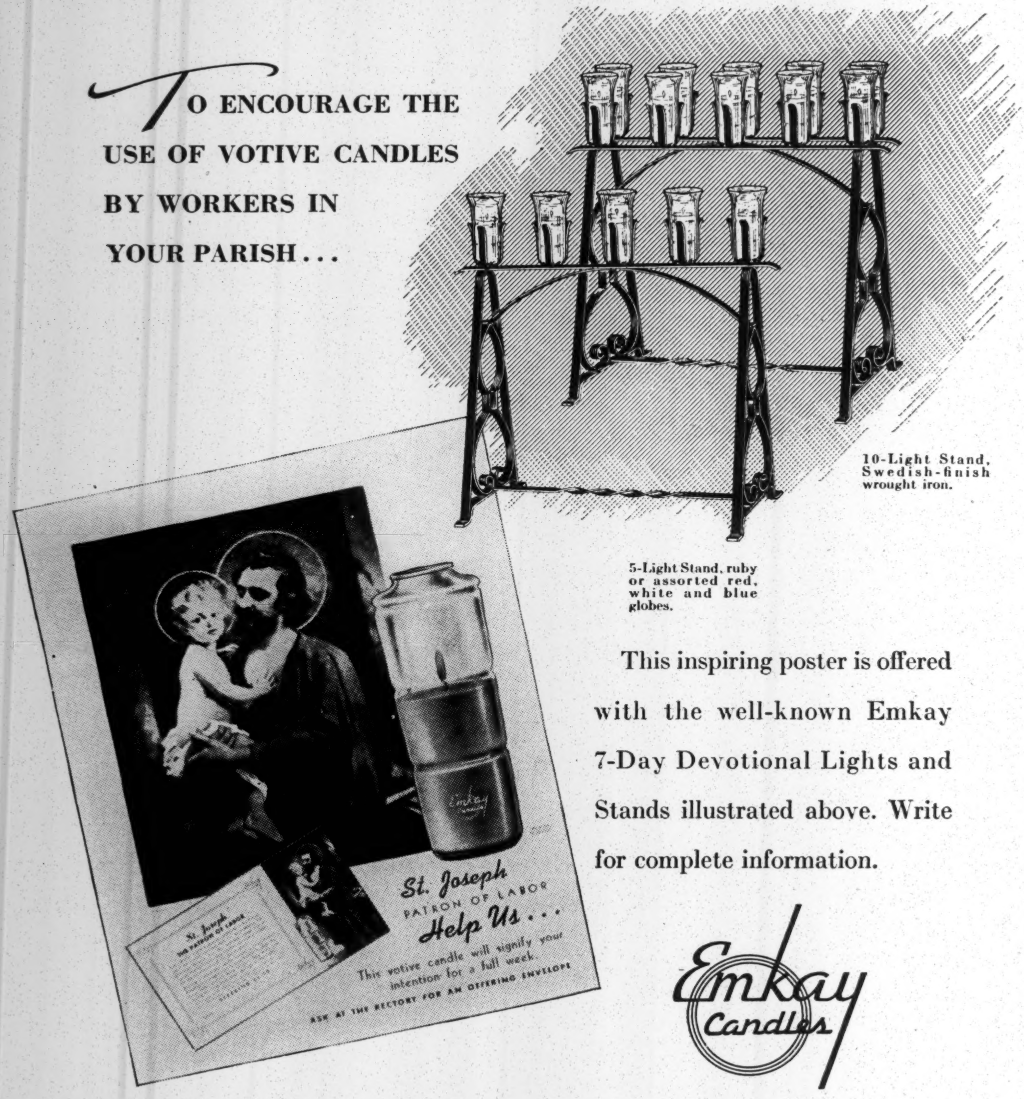
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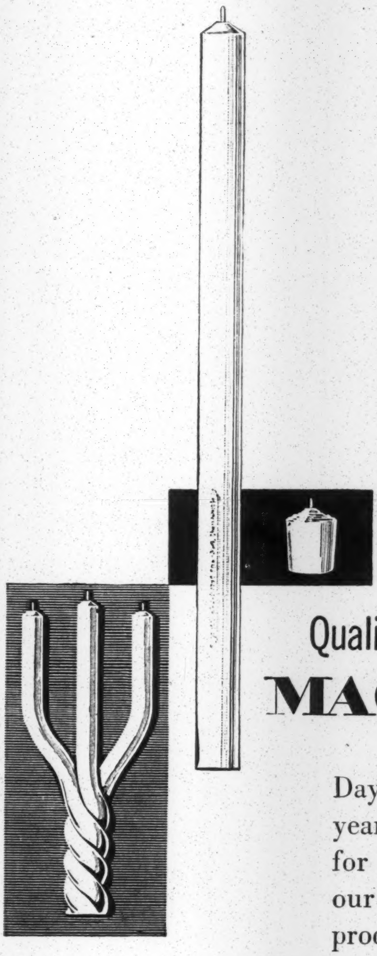

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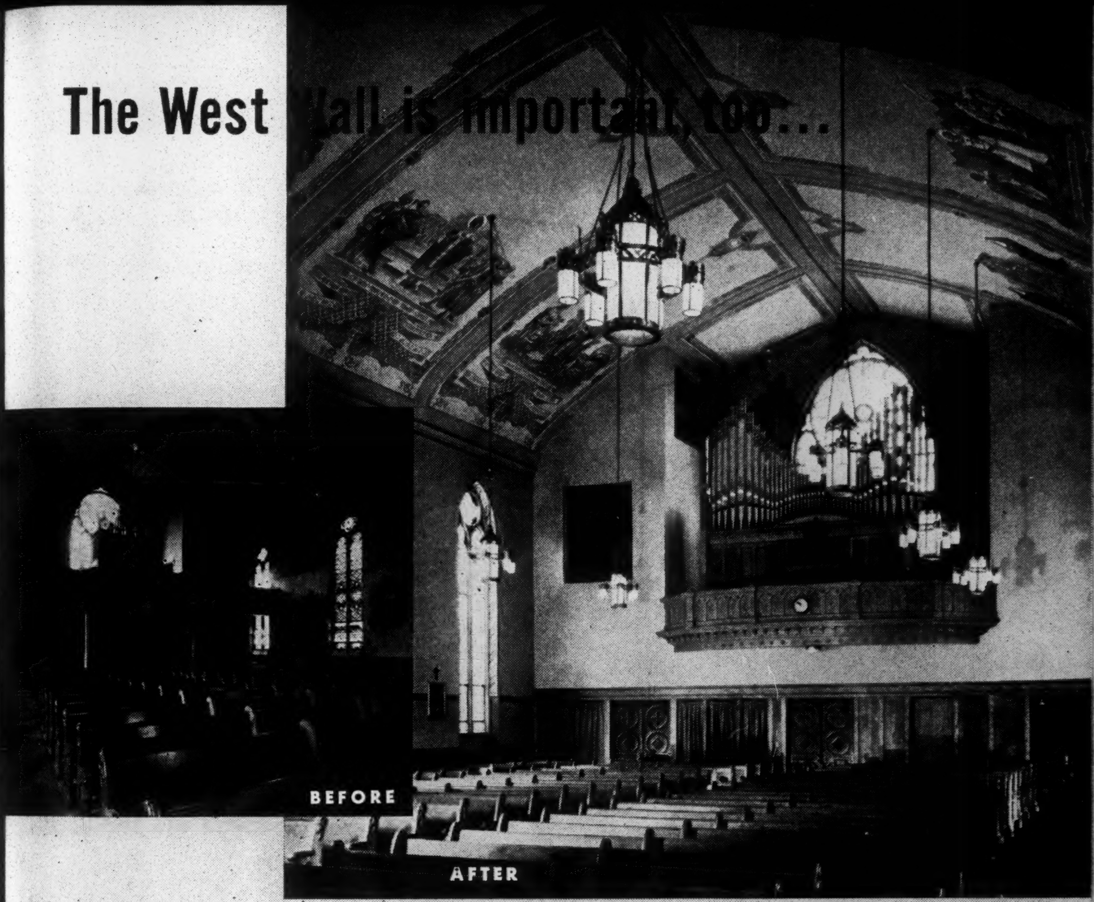

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